

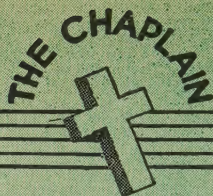
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OF RELIGION

WANTED—BIG MEN FOR A SMALL WORLD *C. W. Cranford*
 SALUTE TO TWO GOOD FRIENDS..... *T. A. Rymer*
 THE HUMOR OF JESUS *Royal H. Reisner*
 THE CHRIST OF THE HUMAN HEART... *Albert W. Palmer*
 YOUTH AND RELIGION IN THE ARMED FORCES

THE DISCIPLINE OF DISILLUSIONMENT *Will M. Hildebrand*
THE RETURNING CHAPLAIN.....*Park W. Huntington*
THE WORD THEY STILL SHALL LET REMAIN
Marlene Maertens

THOUGHT-STARTERS • EDITOR SPEAKS • BACKFIRE
NEWS AND VIEWS • THEY SAID IT
FORMER CHAPLAINS • AT YOUR SERVICE

VOLUME 4
NUMBER 5



A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

1137 Woodward Building, Washington 5, D. C.



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Address all communications affecting this magazine to Editor, **THE CHAPLAIN**
1137 Woodward Building, Washington 5, D. C.

ry, 1947

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THE Chaplain

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Editor DELMAR L. DYRESO

Wanted—Big Men for a Small World

By CLARENCE W. CRANFORD, D.D.

(Minister, Calvary Baptist Church, Washington, D. C.)

AS we stand on the threshold of the present, facing both problems and opportunities, there are three simple, but important truths I'd like to present for your consideration. And I'd like to do so against the background of the third and fourth chapters of the Gospel of John. The third chapter tells of Jesus' interview with Nicodemus, and the fourth tells of his meeting with the Samaritan woman. In the third chapter, Jesus refers to the world He has come to save. "God so loved the world that He gave His only begotten Son . . . For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." In the fourth chapter, Jesus goes on to tell more about the God who sent Him. "God is a spirit: and they that worship Him must worship Him in spirit and in truth."

As we look out on the world Christ came to save, there is one fact that strikes us immediately and that is—it's a small world we're living in.

I suppose men have been saying that ever since the first person met a stranger in a strange land and found they both came from the same home town or knew the same people "back home." But it really is a small world today. Science has made it so. Moscow is closer to New York today, so far as



the time required to go from the one place to the other is concerned, the time New York was to Philadelphia in the days of George Washington. The most distant place on earth is now only 64 hours away from our nearest airport.

Every American school boy knows the battle of New Orleans was fought

because news of the signing of the peace treaty in Ghent 15 days before had not had time to reach America. That was in 1815. Today news of anything that happens on the face of the earth can be flashed around the world in a fraction of a second.

This is a world where telephones can now be installed in automobiles. Recently a member of this church called to make a reservation for one of our Wednesday night suppers while he was driving toward Washington on the Baltimore Pike. A member of one of our embassies found that not even the girders of the 14th Street bridge interfered with his reception as he was talking to London while riding in Virginia in his car. A reporter recently told of riding on 5th Avenue, in New York City, when the phone rang in his car. The owner of the car asked him to answer it. He did so, excited at the prospect of having firsthand contact with this new scientific wonder in the March of Progress. A moment later he turned to the driver and said, 'I

ur secretary, she says your wife
nts you to bring home a quart of
cream for supper."

t's a world where recently 155 cases
eggs that were laid in Ohio and
diana were hatched in Warsaw,
land. It's a world where two men
Pennsylvania went bear hunting
h a new piece of equipment. By
g a walkie-talkie outfit in addi-
to their guns, they managed to
ck down, and shoot, a bear.

t's a world where a man walked
o a store in Washington, D. C., on
ursday to buy a gift to give to his
e in Australia the following Sun-
y. It's a world where by flying in
-propelled planes, several men
ently ate their breakfast in Cali-
nia, their lunch in Washington,
C., and their supper that same
ening back in California. It's a
rld where buzz-bombs can be made
fly faster than the speed of sound.
a small world we live in.

The second truth is just as obvious,
t even more important. A small
rld calls for big men.

Dr. Basil Mathews was recently
king to Sir Alfred Zimmern, a
ognized authority on international
airs at Oxford, and he asked him
s question, "What, in your opinion,
the chief obstacle between us and
building of an enduring peace?"
d Sir Alfred Zimmern replied,
ne small-scale individual."

The person who cannot see over
own national boundaries is not
ipped to live in the same world
h the airplane and the radio. The
son who will not give up his pro-
cial prejudices and hates can be a
itive menace in a world where men
e learned to split the atom.

o long as the South was the South,
the North was the North, and the

chief way to get from the one to the
other was horseback, the two could
exist side by side, each developing a
different kind of economy, without
too much trouble. It was when they
began to come together in the found-
ing of the Midwest that the trouble
started. That's where it was necessary
to develop the Missouri Compromise.
That's where the issues were brought
into sharp focus in the debates between
Stephen Douglas and Abraham
Lincoln.

What happened then on a national
scale is happening today on an inter-
national scale. People with widely
varying ideas and ideals are being
brought into close proximity, and a
world of close proximities demands
men of large understanding. A small
world demands big men.

The third truth is the most impor-
tant of all. It is religion's job to pro-
duce big men.

One of the most arresting statements
I've read recently is attributed to a
Professor of Economics at the Uni-
versity of Lyons in France. "It is not
the church's job," he said, "to create
a new civilization. It is the church's
job to create *the creators* of a new
civilization." If a new world is to be
built, it must be built by people who
believe in a new world. Men build
the kind of a world they really want.
And the kind of a world they want
depends on what they believe in most.
In the last analysis, it depends on
what they believe about God and man.

Jesus was forever trying to push
back the borders of men's minds and
spirits. And He did it, not by giving
them a pep talk on brotherhood. He
did it by giving them an enlarged
idea of God.

The Jews called God Father before
Jesus did, and they had an exalted

idea of fatherhood. The trouble was, they prayed, in essence, "Our Father who art in Israel." If the Samaritans called God Father, they prayed, "Our Father who art in Samaria." Sometimes we're tempted to pray, "Our Father who art a Baptist." But Jesus swept aside all provincial ideas of God by saying, "Our Father who art in heaven." God's love and concern covers the world as the heavens encompass the earth.

God is too big to be contained in a temple at Jerusalem. He's too big to be contained in a temple near Sychar. I would not minimize the things for which we stand as Baptists, but God is too big to be contained in a Baptist church, or even in the whole Baptist denomination. "God is a spirit," said Jesus, and He is wherever men worship Him in spirit and in truth. If we try to shut God up in our own little experience, and are content to let it go at that, what we're worshipping is not really God, but some little imitation of Him. If it were the true God He would spill over in love and concern for others—even all mankind.

A second way in which Jesus sought to give us a sense of kinship to all men was to reveal to us that every man, regardless of who he is, is dependent upon the same grace for salvation. Nicodemus as well as the woman of Samaria. The Pharisee as well as the Publican. That was a new idea to Nicodemus. He thought it was enough to be born a son of Abraham. But Jesus said even a son of Abraham had to be born again in a spiritual sense. So long as the Pharisee could wrap about himself the mantle of self-righteousness and pray, "I thank Thee, God, that I am not as other men," he could feel very little kinship

to the Publican who smote his breast and prayed, "God be merciful to me a sinner." But if he had realized took the same divine Love to forgive his own pride as it took to forgive the more apparent sins of the Publican he might have been less derogatory in his attitude toward him, and more concerned with helping him.

One of the greatest stories Jesus ever told, was in response to Peter's question, "How oft shall my brother sin against me and I forgive him? Seven times?" and Jesus took Peter's breath away by saying, "Seven times seven." Then he told this story.

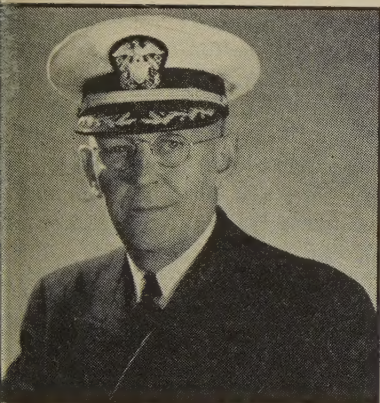
A man owed another man 10,000 talents—more than two million dollars. He could not pay, so he threw himself on the mercy of his creditor and the man forgave him the entire debt. Then he who had been forgiven went to another man who owed him 100 pence—less than twenty dollars—and when that luckless individual could not pay, he had him thrust in jail. Naturally, the man who had forgiven the two million dollar debt was angry, and he had the man who had refused mercy to his debtor thrown in prison.

The moral is obvious. Why should we seek to understand others? Because we expect God to understand so much about us. Why should we show love and concern for others? Because God has shown so much love and concern for us. And that love and concern were mediated to us through Christ. To know him is to know God. And no one can know Christ and stay little.

What men need, then, in a small world is to know Christ. He can give them the faith and the hope and the understanding that are big enough to match this hour.

Salute to Two Good Friends

By T. A. RYMER



CHAPLAIN ROBERT D. WORKMAN

MAY first, 1947, will be just another May Day for most folks, but it will have additional meaning for Admiral Robert D. Workman and thousands of his friends. On that day "Bob" Workman accepts retirement. He will be sailing again, but under other auspices.

To few men have come such rich, but difficult and demanding, opportunities. There have been fogs and winds and storms, as well as quiet sunlit days. Through it all, his ship sailed safely on.

Let others record his magnificent record as Chief of Chaplains and the constructive years which groomed him for that high position. Let that record include the significant fact that in his military career he gave up his Officer's Commission, believing he would best serve the enlisted man if he knew him better, and for four years served as an enlisted man in the Marine Corps.

Let me pay simple tribute to Robert D. Workman, not in his role as Chaplain, but as a friend for a quarter of a century. One of my sons once said, "I would rather hear Bob Workman preach than any one I know, not so much because of what he says as because of what he is." To a superlative degree, Bob Workman is humble, unassuming, earnest, sincere, responsive, friendly, and a thorough Christian. Few men have so completely won both my respect and my affection as has this man to whom all America is deeply indebted.

Chaplain Robert D. Workman was Chief of Chaplains of the U. S. Navy, July, 1937, to August, 1945, and is terminating 36 years in the service of his country—32 years as a Chaplain in the U. S. Navy, and 4 years as an enlisted man in the U. S. Marine Corps.

His service is the story of a man of religious ideals coupled with the finest tradition of Naval service; it embraces sympathy with understanding, education with experience, and foresight with responsibility.

With the nation at war, his record of achievement as Chief of Chaplains was outstanding, as testified by the citation that accompanied the Legion of Merit awarded to him by the President on July 28, 1945.

"Bob" Workman, as he is known to "old salts" of the Chaplain Corps, met the challenge as officer and clergyman for 32 years, with calm assurance and self-effacement befitting a true religious leader.

Rear Admiral Monroe Kelly, Com-

mandant of the Third Naval District, took part in a ceremony of "farewell." Rear Admiral William N. Thomas, Chief of Chaplains, came from Washington to bid his friend of many years and comrade-in-spiritual-arms "God-speed." A limited number of outstanding religious and civic leaders who were associated with the Chaplain's work during the war, together with a chosen few from among his many friends, were present at this ceremony.

Bob and "Betsy" will continue for a time at least in their beautiful home in Riverdale. Bob dreams of fairways and velvet greens, wetting lines in many trout streams, of friends he hopes to visit, and of quiet days at home. Our guess is that, before this story is

printed, he will have responded some challenging call and will be serving with distinction in some new field. He will, however, retain always his love of the American Navy and will be repeating what he recently wrote to a friend, "How thankful I am for having been granted the privilege of serving in the Navy as a chaplain. . . . God has been good to us all to me."

For what you have done, for what you are, and for what you mean to countless friends, Admiral Robert Workman, we salute you!

(Chaplain Workman will continue to make his home at 525 West 238th Street, Riverdale, N. Y. 63, New York.)



CHAPLAIN REUBEN S. SHRUM

WHEN a highly successful long-time chaplain leaves the service there is regret, but there is at the same time gratitude for what he has done. It is so with Chaplain (Capt) Reuben S. Shrum who retired recently after 29 years of service.

A native of Pennsylvania, he re-

ceived his education at Bucknell University, Princeton Theological Seminary, and Chicago University. He holds the Bachelor of Science, Bachelor of Arts, and Doctor of Divinity degrees. He entered the Navy during World War I.

Assignments held by the Chaplain include duty on the *USS Virginia*, the *USS Arkansas*, and the aircraft carrier *Saratoga*. Shore assignments include the Naval Academy, Washington Navy Yard, the Coast Guard Academy, New London, Newport Training Station, the Jacksonville Naval Air Station, and Great Lakes Station. For two years he was Chaplain of the *USS Pittsburgh*, flagship of American forces operating in European waters in 1922-24. During this time he visited 28 countries and 70 ports.

For five years he was Chaplain aboard *The Mayflower*, presidential yacht of the late Calvin Coolidge.

A highlight in the Chaplain's ca-

his service with the British chaplains aboard *HMS Prince of Wales* in August, 1941, during the historic Atlantic Charter meeting of the late President Roosevelt and Prime Minister Churchill. He also accompanied late President Roosevelt on board *USS Houston* during the presidential cruise in 1935.

During World War II Chaplain M. J. M. directed the work of 120 chaplains in Australia, New Guinea, North Borneo, Admiralties, Biak Islands,

and the Philippines, flying approximately 60,000 miles in the conduct of his duties. In addition to a number of campaign bars, he wears a commendation ribbon bestowed by Admiral Kincaid for outstanding service with the Seventh Fleet.

The Chaplain and Mrs. Shrum and their son expect to live at Ortega Station in Jacksonville, Florida, and will be remembered by hosts of friends around the world.

Chaplains Needed

The Air Reserve Training Program needs chaplains. Former chaplains who were assigned to the Army Air Forces or were on duty with the AAF are urged to participate in the Air Reserve chaplain training program.

Federal activation of Air Reserve units such as wings, groups and squadrons throughout the nation, provides an opportunity for the appointment of chaplains to these units. One chaplain will be assigned to each Air Reserve Training Unit.

Former AAF chaplains are urged to submit their applications to staff chaplains of the Air Defense Command Headquarters nearest their homes. These include: First Air Force Headquarters, Fort Slocum, New York; Second Air Force Headquarters, Fort Crook, Nebraska; Fourth Air Force Headquarters, Hamilton Field, California; Tenth Air Force Headquarters, Brooks Field, Texas; Twelfth Air Force Headquarters, Fort Bragg, North Carolina; and Fourteenth Air Force Headquarters, Orlando, Florida.

The need for chaplains in our part-time part-time Air Force is

great. The help of these men in sponsoring esprit de corps in the units themselves and providing expert counsel and advice to all reservists will prove an important factor in the efficiency of each Air Reserve Unit.

In addition to serving the men in the Air Reserve, former AAF chaplains can keep abreast of the latest developments in aviation and so will be more capable of dealing with problems peculiar to the Air Reservist. In keeping up with the Army Air Forces, chaplains will be authorized a number of flights each year and will take training courses as prescribed by the Air Chaplain. These courses will demand only two or three hours each month and will probably be given in the evening at convenient locations.

Voluntary participation in a two week active duty training program each year offers unlimited possibilities to Air Reserve chaplains. In addition to full pay and allowances, the travel and close comradeship of the men in his particular unit will present a wealth of material for the chaplain and provide all Air Reservists with spiritual reference when needed.

- *The sermon of a young minister who though seriously ill and confined to the bed most of the time has recently raised \$95,000 for a new sanctuary*

The Humor of Jesus

By ROYAL H. REISNER

(Minister, First Methodist Church, Tucson, Arizona)

THE old Greek dramatists were not the only ones who recognized the value of laughter in clearing away the fallacious and outworn accumulations of the past and the prejudices and foibles of the present. Anyone who reads the gospels with insight and appreciation can catch the echo of laughter from the crowds to whom Jesus spoke. It might be possible also to catch the undertone of angry muttering from those whose selfish schemes and greedy practices He exposed, for He was a master of hyperbole, as is illustrated in Matthew 7:3-5.

Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see more clearly to take the speck out of your brother's eye.

We might very well apply this bit of redemptive ridicule to ourselves, remembering that a study of Jesus' method of dealing with people indicates that the ability to laugh at ourselves may be the first step on the way of life. The huffy folk were hopeless.

It will be well to remember, also, that our brother's having a log in his eye does not relieve us from the responsibility for dealing with the logs in our own eyes.

LOOK FOR THE LOG

The first step which Jesus indicated was to look for the log that impedes our vision. He demanded that we examine ourselves with stern impartiality. Years ago I found some lines whose author is unknown to me. They are not great poetry, but they are excellent counsel.

Just stand aside and watch your
go by;

Think of yourself as "he" instead
"I,"

Pick flaws, find fault, forget that
are you,

And try to make the estimate
true.

The faults of others then will dwindle
and shrink;

Love's chain grow stronger by
mighty link,

When you, with "he" as substitute
"I,"

Have stood aside and watched your
self go by.

Let us choose a few angles from which we may watch ourselves go. The viewpoint of the Germans may be instructive.

We condemned the Nazis for use of the V-2 rockets, and they merited such criticism. But a magazine with international circulation carried a story about the United States' experiments with these rockets. The technicians, with the aid of Ger-

experts working under "voluntary protective custody," learned in a year to operate what it had required German scientists 12 years to develop to a maximum performance of traveling 120 miles vertically and 230 miles horizontally at a speed of 2,400 miles an hour. The article concludes by commenting that the United States is not content with secondhand laurels but will soon start to work on bigger, long-range rockets designed to carry a worthwhile atomic pay load.

Some time ago a report came out of Germany about a concert there under United States occupation auspices. Its aim was to help overcome race prejudice left by Nazi indoctrination. The method was to use a Negro musician as director. Of this I heartily approve, but it is interesting to remember that when Marian Anderson appeared in my city she had to stay at a private home because of hotels' refusal to receive her. Such incidents are not unusual among us, and in addition much recent news space has been taken to tell of attempts to nullify the Bill of Rights of our Constitution, which outlaws racial discrimination.

Suppose, now, for a moment that we look at ourselves through the eyes of the principal of a Christian school for girls in Hiroshima.

What would we think then of an American newspaper's demand that a superiority attitude be rooted out of Japan when we remembered that it was the United States Congress that passed the act which indicated that Orientals are not worthy to become citizens of this country.

Again, we recall our horror at Japanese bombings of Hong Kong, Manila, and Singapore, and there was good

reason. But suppose that we should be able to go back to that fatal August morning when Principal Matsumoto, escaping death and serious injury, hurried through the ruins of his school to try to aid his charges. Take his place, if you will, as you rush to the chapel where the college girls had been at worship. Imagine your thoughts and feelings as you try to rescue 50 girls trapped by fallen timbers, but you are driven back by the flames while their screams ring in your ears. Then take your way to find what has happened to the little girls who are out in the streets with the work corps only to learn that many of them are among the almost 20,000 younger children who were killed in one searing flash.

One has only to switch on the radio or pick up the daily paper to sense the uneasiness which is widely felt about Russia's relation to the peace of the world. We could all wish for more reassurance from that quarter. But if you were a Russian might you have felt anxiety as America chose the atomic bomb test as a prologue to the peace conference? And what of the testing of a bomber reported as capable of dropping its load on any spot on earth and returning to its base nonstop during the conference?

ACKNOWLEDGE THE LOG

Certainly, unless we are willing to confess our sin we shall be open to Jesus' accusation: "Thou hypocrite." This in no way suggests that we fail to condemn the sins of others, but rather that we are consistent and refuse to condone wrong even in ourselves, and recognize its threat to us as well as to others.

It is said that one time Marie Dressler was engaged to entertain

guests in a large mansion. When she came out of her room, she found herself alone at the top of a wide stair with the shiniest, smoothest banister she had ever seen stretching out before her. The temptation was past resisting. A moment later she landed in a heap at the feet of a very correct butler who had materialized out of thin air. Without the flicker of an eyelash he helped her up, observing quietly as he did so, "Very good, Miss, very good, indeed. You know, I've always wanted to have a go at that myself."

I am sure that Jesus would have approved of that butler. The world would be an infinitely better and safer place in which to live if there were more like him. One of the major distinctions between a politician and a statesman is that the latter can recognize a log in the eye of whomsoever it may be and is quite as much shocked at one in his own eye as in that of another. A real mark of greatness in Abraham Lincoln was his ability to laugh at himself.

One of the greatest needs in the world today is for the representatives of the nations to stop for a hearty laugh at their own expense and for the people whom they represent to join with them. This would help to clear the way for real progress.

We question the basic integrity of others when they pretend to heights of altruistic self-forgetfulness which we believe is unjustified by their past record. We can hardly be surprised if they are a trifle chary about our role of being qualified to judge them from some height of unsullied righteousness.

A new atmosphere of confidence would follow the confession of our common humanity and its resultant

call to repentance. A strong man who is basically good need have no fear about admitting a fault. As a strong nation which we believe is basically good, America could afford to lead the way in confession and repentance. If we are to establish a foundation of understanding on which a world government may rise to insure just and durable peace, we must understand that there are no easy short cuts to the better world we seek. All traits marked by foolish pride and the fear of losing face lead to no promised land of brotherhood. Those who take such roads follow a mirage and end in the sterility of strife above which wheel the vultures of war waiting to leave the bleaching bones of another generation.

TAKE OUT THE LOG

Jesus stated quite bluntly that we should be qualified to help others on only when we had cast the log out of our own eyes. This final step is appropriate action. The time for oratory has passed, if ever there were such a time. No words must have the interpretation of good faith.

Let us see how this applies to the heart of life. Frequently we hear these days a variety of people declare that the hope of the world is in religion and that ministers must declare the truth as God gives them utterance. All this only adds up to pious carping unless it finds appropriate expression in practice. There comes to mind a minister who has been intensely interested and earnest about the application of God's will to the affairs of the world that peace may be a reality. But he was investigated and an official note was made to the effect that there was a picture of Stalin on his study wall, this in spite of billions of lend-lease

from our government to Russia. As a matter of fact, it was not Stalin's picture at all. The officer did not know the picture of Albert Schweitzer, the great and saintly doctor who is an outstanding teacher of philosophy and theology as well as perhaps the world's greatest interpreter of Bach, but who now is physician and surgeon to the African jungle folk.

This is a time when laymen must stand by the freedom of the pulpit, while ministers see their task not as furnishing an apologetic for loggimmed eyes but seeking to prepare the way of the Lord" regardless of personal cost.

Another positive step is to cultivate a spirit of appreciation which will crowd out prejudice. The world will never achieve the goal which Jesus taught was God's will—"that they may all be one"—if we try to save humanity in a spirit of condescension. Scattered over our country today are soldiers and sailors who have a new attitude toward the "natives" over whom they used to feel superior. You don't take a patronizing attitude toward one who has saved your life.

When our eyes are freed from this fog of prejudice we see everyone in the world as a person who must be judged on his or own merits. We not only recognize that we have a great responsibility for sending missionaries to help make the gospel more real to the other side of the earth, but we know, also, that we may profit by missionaries of practical Christianity from there.

Brice in "India at the Threshold" tells of a young man from India. His parents were members of a robber tribe. While a little child he was adopted by Christian missionaries. When a young man he came to Amer-

ica, where he took a master's degree from one of our best universities. One time while traveling he found himself in an American city where his dark skin closed hotels and even the waiting room at the railway station to him. At last in desperation he called a taxi. The driver, on learning of his predicament, offered his own room and bed since he was on night shift. The next morning the man from India thanked the cab driver for being a Good Samaritan, only to learn that the man had never heard the story! It ended by the man from the East presenting the American with a copy of the Bible in which Jesus' best known parable was marked.

Hagedorn is right in saying that the bomb that fell on Hiroshima fell on America, too. But he should have added that it fell on the whole world, showing that walls can be a menace rather than a protection. The bomb, which is very effective in leveling physical walls, only rears more ominous psychological walls. These can be swept away by the tides of laughter Jesus loosed against the silly pride and false sense of superiority that hold us back from his goal of becoming "one fold and one shepherd." And such a cleansing alone can save us from heartbreak in the days ahead.

A story comes from Canada of parents who late one day in spring started with their little son across a huge field of winter wheat which had grown so tall in the spring sun that it was higher than the child's head. After walking for some time, the father, who was a little distance ahead, called back to the mother to ask how the boy was getting along. She replied that she thought the child was with him. Then came the terrifying

(Continued on page 16)

- TEXT: "The grace of the Lord, Jesus Christ be with your spirit."—Phil. 4:23

The Christ of the Human Heart

(A Mother's Day Sermon)

By ALBERT W. PALMER

(Minister of Radio, First Congregational Church, Los Angeles)

WHAT does "grace" mean? Whatever else "grace" means, it means graciousness. Supposing you just shorten the text to that: "The graciousness of the Lord Jesus Christ."

What is it to be gracious? Graciousness is winsomeness. It is attractive charm, outwardly. Without, graciousness is free, spontaneous good will and kindness of the soul—a person who gives himself freely and ungrudgingly. A gracious person doesn't whine, doesn't complain, doesn't scold, is not touchy or arrogant or unapproachable. The graciousness of the Lord Jesus Christ had all those qualities.

Now graciousness has its perils. Sometimes, if you are gracious, you will be misunderstood as being weak, and sometimes it will be attributed to you for softness. Only great souls, therefore, can be gracious. It was one of the great things about Abraham Lincoln, that he was so gracious; that he met the quarreling disputatious members of his cabinet with an unruffled poise and calm. He once said, "I have never willingly planted a thorn in any man's bosom." And he never allowed any man to plant a thorn in his bosom. Lincoln was a remarkably gracious person because he was a well-organized person. He knew what he believed; he knew what his philosophy of life was; he knew



what he was trying to do and he didn't let minor things irritate him. The graciousness of Jesus was like that. It wasn't softness—it wasn't weakness. Jesus could be quite severe with people—certain kinds of people. It was remarkable that his severest reproach was not to people who lacked faith or orthodoxy.

His severest reproof was to the hypocrite, the person who was pretending to believe something that he didn't believe. And against the hypocrisy of the scribes and pharisees he launched his severest denunciation. But to the rest, to the people who were sinners because of impulse or weakness, he had a more gracious word.

How gracious he was, when you come to review his life and think about the things that he said and did. He was gracious, for instance to interruptions. Now, there's the accident, perhaps. Can you be gracious when you are interrupted? You're doing something that's important, and somebody comes along and tries to deflect you. And you say, "No, no, no, I'm too busy. I can't bother with that! I haven't time even to be gracious about it." But Jesus was gracious to interruptions.

A mother came to him one day several mothers, with little children asking that he might lay his hands upon them and bless them. Jesus was

sy. He was telling one of the parables to a group of people who were gathered about him; and when the disciples saw these mothers they tried to hush them up. They said, "No, no, the master's very busy now. Don't bother him. In fact, he's in conference. You can't see him at all." But Jesus, beyond the commotion, seeing the mothers and their children, said to them (perhaps that was the first Mother's Day), "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was gracious to people of other denominations. That isn't always achieved in this modern world. But one day the disciples came back to him and they said, "Master, we've had a wonderful preaching mission. But as we were preaching in one town, we found a man casting out demons in your name, and he didn't allow us. And so we forbade him—he told him not to." And Jesus said, "Forbid him not, for no man can cast out demons in my name and then straightway say aught against me." And so he was tolerant—even of the man who wasn't a part of the orthodox, organized machinery that had been set up for the spreading of his gospel.

He was gracious to foreigners. Now that was not expected in his day. Foreigners were of a distinctly secondary level. You didn't have to be gracious to them. The Hebrew Law had prescribed that food that was a little bit off you mustn't sell to a Hebrew, but you could sell it to a foreigner. And that spirit was quite prevalent. But one day Jesus wandered out of Judea and Galilee into the borders of Syro-Phoenicia. And a man came to him—another mother asking him if he would heal her

daughter. Now Jesus knew that he, as a Jewish Rabbi, was not supposed to have anything to do with a foreigner. And he saw the glint that was in the eyes of some of his followers and others who stood waiting around to see what he would do with this foreigner. With a keen sense of humor and trust in the woman's mother-wit, he said to her, "No, it isn't right to give the children's meat to the dogs." And she, with her wit and insight and her understanding of the twinkle that there was in his eye, said, "Yes, Lord, that's quite right. But you know, even the dogs eat a few of the crumbs that drop from their master's table. Couldn't you drop just a little crumb of healing for my daughter?" And he said, "Woman, great is thy faith." And he healed her daughter.

He was gracious to the socially-despised. One day he was coming into Jericho. The most despised man in that town was the tax collector. Now, if there are any tax collectors here this morning, I want to say that they ought to rejoice that they do their work in the twentieth century and not in the first century in Palestine. Tax collectors are now quite respectable and fairly popular with their neighbors. But a tax collector in Jesus' day was very unpopular because he was collecting taxes for a hated foreign government. But Jesus, as he entered Jericho, looked up and saw this little man who had climbed up into a fig tree. He saw that he was a troubled soul, and he said to him, "Zaccheus, come down. I'd like to go to dinner with you. I think you and I could sit together around the dinner table and talk over some things that might be of interest and help to both

of us." He was gracious even to the socially despised.

And so was he to the sinful and degraded. The world will never forget the story of that woman who knelt there before him, ready to be stoned. And how, Jesus said, "Where are thine accusers? Did no man condemn thee?" "No man, Lord." "Neither do I condemn thee. Go from henceforth, sin no more."

How gracious he was to the doubtful and the questioning. John the Baptist sent to him a rather pre-emptory message. "Tell us," he said, "are you the one who was to come? Or must we look for another?" It wasn't easy for Jesus to receive that message. What John was really saying was this: "We looked for Jesus to be the Messiah. We thought he was going to drive out the Romans and bring in the Messianic age. And now look what happens. All he does is go around the country and recite the beatitudes. He teaches people a prayer in which he tells them to forgive. This isn't the sort of stuff out of which a Messianic kingdom can be built. This isn't going to drive out the Romans. Tell us, Jesus, are you really the Messiah? Or shall we look for somebody else?" And Jesus met that question graciously, kindly, by simply saying, "Go tell John the things that you see and hear. The dead are raised up. Sick people are healed. Demons are cast out. The poor have the gospel preached unto them. Blessed is the man who finds no occasion of stumbling in me."

How gracious he was in the hour of his trial and his death. Here was the great climax of his life. And in it the thing that stands out supreme is the graciousness with which he met betrayal, denial, mockery; torture, death.

Judas came to him there with his band of followers. How Jesus might have rebuked him! All he said was: "Betrayest thou the son of man with a kiss?"

How gracious he was to Pilate, standing in his judgment hall, weighing expediency and justice. He finally says to Jesus, "Are you, then, a king?" And Jesus said, "Yes, as you say, I am a king. But my kingdom is not of this world." As the soldiers nailed him to the cross, he cried out, "Father, forgive them. They know not what they do." As the cross was lifted into place, and the two other crosses beside it, one of the criminals on one side said, "Oh ho, so you think this new Messiah, are you? We will come down from the cross and save you, as well as yourself." But Jesus, sensing the bitterness of his soul, said no word of recrimination or of rebuke. And to the repentant thief on the other side he said, "Today, you shall be with me in paradise." This is the heart of Jesus. This graciousness, this demeanor. This ability to rise above all spirit or revenge and anger, quarrelsomeness and criticism, into spirit of good will, of understanding, sympathy, of patience. *That's the Christ of the human heart—the graciousness of Jesus.*

1. *I think his graciousness came of three qualities. First of all, he wasn't afraid of anything. The man who is afraid of anything is going to be cringing or defiant or ruthless. Anyone who is in the grip of fear is a dangerous person to have around. The only man to be afraid of is the man who is afraid. Jesus was not afraid, and so he could be gracious. He could see things calmly. He could react normally and wholesomely. He didn't think that in our international world*

lations today, the great problem is war. We're afraid of Russia. Russia is afraid of us. We're afraid of another war. The world is dominated by fear. We're afraid that if we lose this island base, or if we don't hang on to this particular preferred position, or if we give up anything about the atomic bomb, something will happen to us. And because the world is dominated by fear, it is so ungracious. In some way we could move in the direction of allaying the fears of the world, create channels of understanding across international boundary lines, bring in to international gatherings not a spirit of disputatiousness and quarrelsomeness lest we be outmaneuvered by somebody else, but a spirit of good will, of graciousness, how different the history of the world might turn out to be!

2. *Jesus was gracious also because he was unselfish.* Selfishness can't afford to be gracious. Selfishness is always asking, "Have I got everything that belongs to me?" It's reaching out and grab and clasp to itself everything that it can possibly obtain. Jesus wasn't selfish. He wasn't seeking anything for himself. He was trying to give himself in the redemption of the world. And so he could be gracious.

I wonder if the reason for ungraciousness in modern industrial life isn't just there. We are in a time of adjustment. It isn't an easy re-adjustment. And, as that adjustment takes place, management and capital say: "Now, we mustn't lose anything. We must be sure that we're going to make just as much profits as possible." And labor is saying, "Now, we mustn't lose anything. We must see to it that we take-home wage at the end of the week is just as big as it ever was, and we've got to hold on to the

gains we've made." And each, seeking its own selfish desires, snarls at the other. Would it be possible that both might take a larger point of view; that they might try to see why the other fellow is afraid—what it is that the other fellow needs to hold on to; that they might see what it is that the community needs, and how industry, if management and labor could come together on decent, cooperative and friendly terms, might serve the common welfare of us all: Then we'd move out of a merely selfish approach to these problems to an approach of common service.

3. *Jesus was also gracious because he knew what was in man.* He understood Nicodemus and Nathaniel and Peter and all the rest of them. Because he knew what they were, because he knew their capacity for evil and also their longings for good, he could be gracious to them. If we only knew people better, we could be more gracious too. I remember when I first went to Hawaii I carried along the typical California prejudices against the Japanese. I regarded them as inscrutable little brown brothers that you'd better keep on your guard against, that you couldn't quite be sure what they were up to. But after I lived in Hawaii for seven years and had Japanese taking care of my children and my yard, and took courses in Japanese under a Japanese professor and served with Japanese on committees and all sorts of community enterprises, I found that they were humans like everybody else—that they responded to the same emotional stimuli that other people responded to. And so I came to love them and trust them and honor them and get along with them. And I'm no longer afraid of the Japanese, be-

cause I know them. If we only knew each other better across racial lines, we might not have some of the racial ungraciousness that we now have.

The graciousness of Jesus was apparently wasted. It didn't do any good. The poor and obscure, who appreciated it, couldn't make any return to Jesus. They were helpless. The Pharisees hated him for it, and the Romans regarded it as a sign of weakness. And so they crucified him—and his graciousness was over. And yet it survived into the Apostolic Age. The most outstanding attribute of Jesus in the memory of his immediate followers was his graciousness. Almost every epistle begins and ends with the phrase "The Grace of the Lord, Jesus Christ." The thing they remembered most was not his miracles or his intelligence or his orthodoxy, but his graciousness. It made him the Christ of the human heart. Not only that. A later generation found in it his distinctive and outstanding revelation of God. And John, writing about 100 A.D.—seventy years after his death—said, "For the law was given to Moses, but grace and truth came through Jesus Christ."

And not only did the graciousness

of Jesus enter into the New Testament and to early Christianity; it entered into certain institutions of life, notably into the Christian home. This is Mothers' Day. What is the quality of motherhood that we remember with greatest gratitude? That our mothers were good looking? Well, I think every mother is beautiful to her son. Was it that they were stylishly dressed? Not all of them were. Was it that they were good cooks? Thank fortune, most of them were. What was it about motherhood that reached down into our hearts and bound them to us? I think it was the graciousness. It was the way in which they tolerated our childish eccentricities. It was the way they forgave us when we sinned against them. It was the graciousness of motherhood that has made the Christian home what it ought to be.

Tomorrow—tomorrow you're going out into a wicked world—a world that crosses purposes with itself. A world where there are hatred and prejudice and remembered wrongs and grievances, where people are whining and complaining and scolding. May the grace—may the graciousness—of the Lord, Jesus Christ, go with you!

(Continued from page 11)

realization that he was lost. They searched and called, then hurried back to the village for help. Although the villagers responded at once, night came on and the child, who was not dressed for the sharp cold of night, was still lost. Lanterns were brought and the search went on as chill and darkness deepened. At last, tired and discouraged, the people gathered to take counsel. Then someone suggested that they join hands with lanterns

between them and thus cover the great field. No place would be missed. In the cold, dreary hour before dawn they found him, but too late. As they gathered around the still little form beside which the heart-broken mother crouched, they heard her cry, "O, why didn't we join hands sooner."

O God, who hast given us another chance, help us as people of this world to join hands before needful tragedy again plunges humanity into sorrow and despair. Amen.

Youth and Religion in the Armed Forces

(continued from April Chaplain)

The following discussions are a continuation of the report on the Philadelphia conference of Army and Navy Chaplains, other representatives of the national services, and civilian clergy.]

The Church's Responsibility to Youth and Religion in the Armed Forces

By LAWRENCE M. REESE

Associate Secretary, The Parish and Church
School Board of the United Lutheran Church;
formerly chaplain, USNR

The first responsibility of the church to youth and religion in the armed forces is to prepare them as well as possible before they get in. This seems obvious, but it must be emphasized. The church has its biggest job long before our young men and women are in. This is not the time to discuss the efforts of the church in that direction, but we know the facts of religious illiteracy. We see the handwriting on the wall. All youth workers, pastors, and chaplains are concerned about the state of religion among our young people and are determined that we shall do a better job in the formative years of young people's lives.

Today there is a growing interest in youth work in almost every denomination. To mention only a few, there is a great interest in the fields of vacation schools, weekday schools, financial aids, parochial work, expanded Sunday school sessions, and in every other possible outlet which will provide the church with an oppor-

tunity to capture the loyalty of its youth. It is following the dictate of a conscience which understands that "the church must so satisfy the life needs of its young people that it (the church) will seem indispensable to them." This means more than youth workers and young people, secretaries and promotional leaflets. It means that every church will try to fill the needs of its young people in every possible respect and especially in regarding them as elements of the church which is the body of Christ. More than one congregation is adult-centered and adult-planned. Our young people are one-third of the church in age level and should be one-third of the church in activity and life.

The second important mission of the church to its young people in the service is that the church remain aware of its *continuing* responsibility to men and women in the service. How much was done before 1940 for our smaller Army and Navy I do not know, but I do know that since V-J Day there has been a terrific letdown. The thrill is gone today and the military is relegated to the routine. What happens is that the church almost forgets that it has a responsibility to our young people in the service. It is my impression that a section of the church's life should be set aside for this unique ministry, just as we set aside for missions, evangelism, student work, or any other church activity. Recently a good lady said to one of our pastors: "You prayed every Sunday while we had a lot on our

service roll; I haven't heard a prayer for our men and women in the service since the war is over. Won't you say one next Sunday. My Jim is still in Japan." It would be a black mark on the church if the church were to forget now that there are still one million under arms. Our Lord went after one and sometimes only one at a time. There may be a letdown in the mind of the masses and our men and women in the service may become a forgotten minority. Let not the church forget them.

The third responsibility of the church, as I see it, is that the national bodies of the church keep open the paths of co-operation between the church and the military. It is to the credit of the church and of the ministry that it takes a mighty good man to be a peacetime chaplain. From every viewpoint the men that are chaplains *now* must be among the best in the military. The work of the chaplains of the Army and Navy is a work that cannot be underestimated. Private First Class Brown and Machinist's Mate Jones still have weighty problems. Their new and their faster pace of life can cause aberrations in their personalities. Their chaplain can point the way.

The fourth responsibility of the church is to provide a Christian philosophy of life for our young men and women in the service. Our young people need to have a purpose in life and their lives need direction. We know that those young lives need more than human direction. The church has such a plan and it must be communicated to young people who are just beginning their pathway of life.

Among other things, our young people have three basic needs: they need

to find themselves, they need to find life's purpose, and they need to find God. The church through its ministry helps them in all three categories. The military provides schools for training, schools for education, schools for development. Can the church do less in finding their places in life? Our men and women need a directive power of the Gospel communicated to them by the church through its pastors, its consecrated laymen, and especially through able consecrated chaplains.

The fifth responsibility of the church, wherever possible, is to integrate these young people into the active life of congregations. There are congregations close to military establishments in many areas. Normally our young people will go to the services provided by their chaplains but the civilian pastors and congregations can provide many opportunities for our young people that will lead them into active congregational life.

Not long ago, I heard the President of the Honolulu Council of Churches say that the good work done by the service men in the churches of the Islands during the war cannot be estimated. They brought new life, new ideas, and they brought a new faith. The Islands were greatly helped by the friendly invasion of many Christian young people who found their places in local congregations.

The sixth responsibility of the church is to absorb returning service personnel in the active life of the church. Some may return next month, others next year, and others in two years, but the church will do well to see that these people are integrated into active life and work of congregations.

Finally, it is the responsibility of the church to let the service men and women serve the church. This is not one-way street. The church is eager to serve our service men, but the service personnel need an outlet for their sacrifices, for their stewardship, and for their abilities. They can be used to great advantage in congregational life. Let the church acknowledge their abilities and willingness to serve and let the church permit them to serve. Let their voices be heard in the active life of the congregation.

The Chaplain and His Program By CHAPLAIN C. W. NELSON, USN

*U. S. Naval Air Station,
Lakehurst, New Jersey*

If the Army and the Navy had wanted welfare workers, they could have formed a Social Service Corps instead of a Chaplains' Corps. Don't misunderstand me; our ministry is not such that it demands we do a great deal of work which comes under the general heading of welfare. However, there is a danger, especially with chaplains, to be so busy trying to do God's will, that we forget to spend any time trying to find out what His will for us is.

If you have not set aside definite times of devotion in your daily schedule, if you have allowed your devotional life in Christ to be neglected, then for the love of Christ, get busy with it. Don't wait for the Holy Spirit to move you, for you may find that the seat of your pants has adhered to your office chair that you two have united and become one. One of the best cures for an inflated ego is to humble yourself before the Lord of God.

Chaplains from certain religious

bodies have their offices or prescribed daily prayers to help hold them in that union. They can offer these to God with intentions for the day. Chaplains from other religious bodies may use other means. Regardless of the way it is done, it is paramount in our work that we keep and strengthen that bond with our Saviour.

I, personally, believe that every chaplain should have a daily public service offered for his men. I agree with you that if you are looking for numbers it is discouraging. But if that bothers you, just remember that at each service, you have the whole company of Heaven about you even if those of the Church Militant are conspicuous for their absence. If possible, this should be at the beginning of the day. In certain places another hour is better. The chaplain must find that out for himself.

Throughout my civilian ministry I had a daily celebration of the Holy Communion. I found that it meant much to my parishioners to know that I was at God's altar offering the prayers for them even when it was impossible for most of them to be present. I have carried this practice over into my Naval ministry. I have found that it means much to the average service man, regardless of his religious affiliations, to know that the Padre is on his job and offering his prayers for them. It is like opening a closed door to them. You will find that they will approach you in an easier manner and with a closer feeling than otherwise.

It is impossible for me to lay out your program or even suggest one for you. Each ship and station has its own problems and its own opportunities. You have your own personality and your own Commanding Officer.

One thing you must remember—you are not in a closed parish, serving men of your denomination. You are in a mission field and it is your unique opportunity to be dealing with a cross section of American youth, mostly unchurched. You are going to reach them through their interests. If they are to know you, they must see you, talk with you, and feel that you are "regular" in the best sense of that word. Your program must be one which will bring those things to pass.

Don't neglect your commissioned personnel but be careful to avoid being a "wardroom chaplain." The sickbay and the brig are also important places.

It should be remembered that the men who come to your office are those in need of help of some kind or other. To contact the average serviceman you must meet him on his ground. That means going to him. Any chaplain's program must include the chaplain's contact with his men on their job and at their play.

The Program of a Hospital Chaplain

By CHAPLAIN S. B. BENNETT, USN

*U. S. Naval Hospital,
Philadelphia, Pennsylvania*

Hospital work requires a special technique. I cannot tell you just how to accomplish your task. I know one must be sincere at all times. He must be alert and cheerful. He must be kind and considerate of all personalities. He must have an inexhaustible amount of love in his heart. He must always have time—plenty of time. A hospital chaplain must have courage, a living faith in Christ, and a genuine desire to give spiritual comfort to those who suffer.

In the life of a good chaplain God given a chance to be heard.

The chaplain will find it difficult to forget those in pain during his hours. He will think about those in trouble. He will read for help and will pray for help. The chaplain is a specialist in the field of religion. He does not feel he cannot be specialized in any other direction. It is good to be able to recognize types of personality disorders. Sometimes the chaplain can be of great assistance to the patient, as well as to the doctor, by referring certain cases to the psychiatric service. Quite frequently we refer cases one to another. What we attempt to do is to get the patient well so that he may return home and live a normal and useful life.

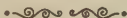
In my opinion there are two important tasks of a hospital chaplain. First, that of visiting the wards. Here he will meet his patients. He wants to know them, where they are from, whether they belong to a church, and what is the cause of their illness. He will find this information out of interest and love, and not out of curiosity. Problems of some of the patients on the ward will be discussed with the ward medical officer. A chaplain makes friends with all the patients when he visits those who are critically ill. And when there is death on the ward, the chaplain wants to be there to comfort the next of kin. The more visiting a chaplain does on the wards the more consultations he will have in his office.

The chaplain's second most important task is that of personal interviews. Here he is confronted with a patient that is often a problem to himself or herself. Here he meets the mother or wife of a patient, who wants to know the truth concerning the

ness of their loved one. Sometimes the chaplain feels that the atmosphere of the church is needed, so he may take his visitor to the small chapel and there have prayer together. Quite frequently we go to the chapel with a person who has just lost a loved one. In giving comfort and strength to the bereaved, the chaplain finds that he also receives inner strength by helping others. In the office, the chaplain will be asked to advise a husband or wife, who is having difficulty. As I stated above, the husband is frequently a problem to himself, and the same may be true of the wife. When

we are able to recognize this we can advise more fully. There are a number of patients who come to my office regularly. They want to talk about themselves. When a patient leaves the chaplain's office and says, "Thanks, chaplain, I feel better now," I believe that the chaplain has accomplished his purpose.

Charity and self-denial become necessary in the life of a chaplain. There is no other type of ministry that requires more from the total life of a man than that of being a good hospital chaplain.



The Editor Speaks

HOMECOMING

"And he arose, and came to his father. But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—St. Luke 15:20

The prodigal son return. Lights! Camera! Action! His father saw had compassion, ran, fell on his neck and kissed him! Day after day, week after week, month after month the father had wished and hoped and prayed for this moment. You may say he was over-indulgent, but I wonder. The father had a heavy investment in this son. So far the investment promised only poor returns but the father still hoped that something might be salvaged from the wreckage. Now his second chance had come and he would see it thankfully.

Jesus was trying to say that God is like that with us too. In each one our heavenly Father has an investment; therefore we may be confident he will never forsake us.

NIEMÖLLER

Whether one goes all out for Pastor Niemöller, whether one may have a moderately favorable attitude toward him, or whether one may disagree with him on many issues is quite beside the main point as concerns the American spirit. The American spirit of fair play even in its lowest common denominator demands that Niemöller be heard, his writings be read and that he be not condemned without a fair trial. If we, as Americans, fail to display this spirit then it would appear that Democracy has not necessarily triumphed over Nazism.

Editor of THE CHAPLAIN:

I am grateful for the March issue of THE CHAPLAIN, for which, if I'm not mistaken, I did not subscribe. During my 31 months in the service the magazine was an invaluable aid to a dull mind and tired spirit.

The real reason for my writing this letter, however, is the reaction I have had to the article "What I Believe—About Belief" by G. Arthur Casaday in the March issue. I have almost never felt moved to reply to a written article, and if this should reach some "Voice of the Reader" column it will be my debut. It is not for that purpose that I write, but rather because I have an almost irresistible desire to accept a challenge which this article presents to my mind. I should be grateful if you would forward this letter to Mr. Casaday. Perhaps I shall regret having taken exception to a man with such an Irish name!

It is a thrilling idea Mr. Casaday presents, that of relinquishing all absolute and launching out into a cold universe, sans God (or, at least, a more vivid knowledge of Him than a dog might have of a man) as a pioneer to "risk the pain, the doubts, the dangers of pioneering." And I am wholly in accord with Mr. Casaday's abhorrence of the crippling legalism which becomes too sure of God—which God is usually made, as Bob Ingersoll used to say, in the image of man.

However, the reaction to this type of absolutism has led many liberal men back to the edge of the same pitfall,

namely, a humanizing of God in an effort to maintain human dignity. And God who is limited as man is limited should never, could never, be held absolute. It is said that the average Englishman's idea of God is another Englishman twelve feet high. Perhaps in our liberal, humanistic thought we are guilty of the Englishman's misconception, and, sensing the essential crippling aspect of any HUMAN absolute to the human spirit, we reject even the absolute of God. Protestant liberalism, seeing in the doctrines of infallible Bible and authoritative church the elevation of essential human absolutes, have rebelled!

But here is our mistake and, in my opinion, Mr. Casaday's mistake. We have also rejected the absolute authority of God as revealed in Jesus Christ, forgetting that here is an absolute which does not cripple the human spirit, but liberates it and challenges it and leads it always into new truth or, rather, new facets of the truth.

C. S. Lewis is enlightening on this score. In the fifth chapter of his book "The Great Divorce," there is a conversation between a liberal churchman and a young former friend. The latter is Heaven, and the young friend is trying to persuade the churchman to remain. The churchman speaks:

"I should object very strongly to describing God as a 'fact.' The Supreme Value would surely be a less adequate description. It is hardly. . . ."

"Do you not even believe that it exists?"

"Exists? What does Existence mean? You will keep implying some sort of static, ready made reality which is, to speak, 'there,' and to which our minds simply have to conform. . . ."

The upshot of this conversation being that the churchman goes back to hell, where "We have a little Theological Society," and where there is Absolute, and there are no answers, Authority, and no Meaning.

The whole of Christianity is unintelligible to me without the Absolute God, revealed in the Person of Christ, and in which we harassed humans find security in the great adventure of Faith.

May I invite Mr. Casaday's reply?
Most respectfully,

(Signed) DOUGLAS A. DICKEY
17 Ross Avenue
Williamsport, Indiana

Dear Sir: In reading the article on "RELIGIOUS LIBERTY IN ITALY," the *Chaplain* for January, 1947, I wish to call your attention to an error, which I am sure you will appreciate inasmuch as the article is of great importance.

Where it says and refers to Bishop Paul Barber, "Barber" should be Garber, the same was never President of Duke University, but prior to his appointment as bishop was Dean of the School of Religion.

Yours truly,

(Signed) JOHN E. HOBEIKA
P. O. Box 320
Dillon, South Carolina

Ed. Note: The original manuscript had the name of Bishop Paul Garber. It should be and we acknowledge our error as being one for which we are entirely responsible.)

Men are slow to forget the little speeches made about them; the little wrongs that have been done them; the little conflicts they have with each other; the little frets and annoyances of life. They ponder over them and make the most of the suffering they are able to extract from them!

—HENRY WARD BEECHER

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

There is perhaps no time at which we are disposed to think so highly of a friend, as when we find him standing higher than we expected in the estimation of others. —HEART OF MIDLOTHIAN

Let us build a monument to the man who can keep his head despite his success; to the woman who is not swayed by flattery; to the youth who learns which advice to take; to the lawyer who cannot be tempted to defend dishonor; to the politician who tolerates no hatreds.

—J. E. DINGER

Man, if he compares himself with all that he can see, is at the zenith of power; but if he compare himself with all that he can conceive, he is at the nadir of weakness.

—COLTON

Show me the man you honor, and I will know what kind of a man you are, for it shows me what your ideal of manhood is, and what kind of a man you long to be.

—CARLYLE

I have sought repose everywhere, but nowhere have I found it save in out-of-way corners of little books.

—THOMAS Á KEMPIS



Former Chaplains . . .

AKI, GEORGE	Japanese Congregational Christian Church, Fresno, California
ANDERSON, WALTER R.	Pioneer Avenue Baptist Church, Puyallup, Washington
ARMSTRONG, JOSEPH J.	Second Baptist Church, Troy, New York
BARBOUR, JOHN JAMES	Plymouth Congregational Christian Church, San Diego, California
BARTSCH, JAMES D.	Mt. Zion Lutheran Church, Wauwatosa, Wisconsin
BELL, IVAN B.	First Baptist Church, Bellingham, Washington
BENNETT, ERWIN D.	First Methodist Church, Weedsport, New York
BLENKINSOP, PERCIVAL M.	Tigard Methodist Church, Tigard, Oregon
BUNKER, KENNETH C.	Federated Congregational Christian Church, Warner, New York
CHANDLER, WARREN M.	Central Congregational Christian Church, Chelmsford, Massachusetts
CHAPMAN, ROBERT B., JR.	The Methodist Church, Florida City, Florida
CLARKE, ROBERT HORACE	Federated Congregational Church, Cotuit, Massachusetts
COPELAND, JAMES M.	Leesville Methodist Church, Leesville, South Carolina
COVINGTON, GEORGE E.	Veterans Administration Hospital, Cleveland, Ohio
CRAIG, HERBERT S.	Trinity Episcopal Church, Red Bank, New Jersey
CRUTCHFIELD, HENRY F.	Holy Neck Congregational Christian Church, Holland, Virginia
DANA, JOSEPH C.	Nokomis Presbyterian Church, Minneapolis, Minnesota
DANBERG, NEIL BYRON	Edwards Congregational Christian Church, Davenport, Iowa
DAVIS, DONALD G.	First Baptist Church, Wasco, California
DYER, VERNELLE W.	Clarksburg Baptist Church, Clarksburg, West Virginia
EDWARDS, JOHN HENRY	St. Luke's Episcopal Church, New Haven, Connecticut
ELLIOTT, HOMER H.	Veterans Administration Home & Hospital, Los Angeles, California
EUTSLER, FREDERICK B.	United Congregational Christian Church, Raleigh, North Carolina
EVANS, JOHN O.	Sunset Methodist Church, San Francisco, California
EYMANN, HAROLD H.	Union Congregational Christian Church, Berea, Kentucky
FEAGAN, GRADY D.	Lee Baptist Church, Valdosta, Georgia
FOUNTAIN, JOHN R.	First Baptist Church, Garrett, Indiana
FRANK, JAMES N.	Hebron Lutheran Church, Blairsville, Pennsylvania
GALLEY, STEPHEN	Sexton Methodist Church, Baltimore, Maryland
GEARHART, KENNETH M.	St. John's Episcopal Church, Kingsville, Maryland
GUERRY, EDWARD B.	St. John's Episcopal Church, John's Island, South Carolina
HASTIE, CHARLES B.	First Congregational Christian Church, Saginaw, Michigan
HELSEL, FRANK E.	Grace Lutheran Church, Youngstown, Ohio
HERION, JOHN F.	Grace Methodist Church, Willard, Ohio
HOLLOWAY, JUDSON B.	Trinity Baptist Church, Marion, Ohio
HOOVER, PAUL R.	Grace Lutheran Church, Rochester, New York
IRONS, RONALD SCOTT	Third Congregational Christian Church, St. Johnsbury, Vermont
JACKSON, ROBERT WAYNE	Episcopal Church of the Epiphany, New Iberia, Louisiana
JAMES, FELTHAM S.	Bethel Park Methodist Church, Denmark, South Carolina
JONES, CLINTON R.	St. James Episcopal Church, New London, Connecticut
JONES, OWEN C.	Puritan Congregational Christian Church, Scranton, Pennsylvania
KERBESTES, MATTHEW J.	Jerusalem Lutheran Church, Rothsville, Pennsylvania
KILDE, CLARENCE M.	Community Congregational Christian Church, New Hyde Park, New York
KNISELEY, KARL E.	Trinity Lutheran Church, Latrobe, Pennsylvania
LAKE, WALTER J.	First Baptist Church, Freehold, New Jersey
LATTA, WILLIAM M.	Calvary Episcopal Church, Wadesboro, North Carolina
LAWSON, ALBERT V.	First Baptist Church, Benton, Illinois
LOGAN, ROBERT L.	Presbyterian Church, Wyoming, Ohio

AND WHERE THEY MAY BE FOUND



AN, WILLIAM F., JR.	<i>First Presbyterian Church, Bellefonte, Pennsylvania</i>
NSBURY, WALTER B.	<i>Squantum Congregational Christian Church, North Quincy, Mass.</i>
CONNELL, EDWARD C.	<i>Trinity Episcopal Church, Demopolis, Alabama</i>
GUGIN, JAMES PAUL	<i>Logan Valley Presbyterian Church, Bellwood Pennsylvania</i>
GESON, GUY LORD	<i>Union Street Congregational Christian Church, Kohala, T. H.</i>
ZZER, ROSCOE F.	<i>Federated Congregational Christian Church, Bloomfield, Conn.</i>
ER, J. H. K.	<i>St. Mark's Lutheran Church, Bethlehem, Pennsylvania</i>
RFOED, ELBERT S.	<i>Lapel Methodist Church, Lapel, Indiana</i>
ELSON, FREDERICK N.	<i>Union Congregational Christian Church, Hinsdale, Illinois</i>
UMEYER, ROBERT E.	<i>St. Mark's Lutheran Church, Williamsport, Pennsylvania</i>
WMAN, CHARLES W.	<i>Trinity Episcopal Church, New York City, N. Y.</i>
ELSEN, DAVID	<i>Neighborhood Congregational Christian Church, St. Paul, Minn.</i>
KE, OTTO K.	<i>Zion Lutheran Church, Hanover, Kansas</i>
SEN, NORMAN R.	<i>Beth Eden Baptist Church, Waltham, Massachusetts</i>
TRICK, WILLIAM E.	<i>All Saints Episcopal Church, Oxnard, California</i>
TERS, WILLAM L.	<i>First Baptist Church, Chariton, Iowa</i>
ILLIPS, RUSSELL	<i>First Baptist Church, Belleville, Illinois</i>
UMB, ROBERT J.	<i>St. Mark's Episcopal Church, Washington, D. C.</i>
WELL, OSCAR R.	<i>First Baptist Church, Garden City, Kansas</i>
ILLIAN, JOSEPH D., JR.	<i>Hight Ridge Methodist Church, Stamford, Connecticut</i>
AD, CHARLES E.	<i>Asbury Methodist Church, Arnold, Maryland</i>
PSCHLAGER, WILLIAM F.	<i>First Presbyterian Church, Minnewaukan, North Dakota</i>
NZ, FERDINAND J.	<i>Deshon Veterans Administration Hospital, Butler, Penna.</i>
PHARDSON, RUSSELL B.	<i>Second Congregational Church, Attleboro, Massachusetts</i>
CHIE, GEORGE A.	<i>First Baptist Church, Mansfield, Louisiana</i>
BINSON, M. L.	<i>Baptist Temple, Logansport, Indiana</i>
HULZE, LUTHER M.	<i>St. Stephen's Lutheran Church, Washington, D. C.</i>
EPHARD, LLOYD F.	<i>The Methodist Church, South Otselie, New York</i>
UMAKER, ALBERT W.	<i>Redemption Lutheran Church, Philadelphia, Pennsylvania</i>
UTE, OLIN Y.	<i>First Methodist Church, Tranquility, New Jersey</i>
IPSON, CLIFFORD	<i>Morningside Presbyterian Church, Pittsburgh, Pennsylvania</i>
ATER, WILLIAM A.	<i>South Congregational Christian Church, Montpelier, Vermont</i>
TH, MEREDITH P.	<i>Methodist Church, Moultonville, New Hampshire</i>
NCE, WILLIAM	<i>Second Milo Baptist Church, Penn Yan, New York</i>
ARK, WALTER H.	<i>First Congregational Christian Church, San Diego, Calif.</i>
RTT, ELNATHAN, JR.	<i>St. Ann's Episcopal Church, Nashville, Tennessee</i>
KLOR, RAYMOND G.	<i>First Baptist Church, Ansonia, Connecticut</i>
OMSON, PAUL V.	<i>St. Stephen's Episcopal Church, Providence, Rhode Island</i>
OD, DAVID H.	<i>Presbyterian Church, Pawhuska, Oklahoma</i>
RNER, EUGENE A., JR.	<i>Secy. Boy's Work, Y.M.C.A., Hackensack, New Jersey</i>
RELL, STEPHEN W.	<i>First Congregational Christian Church, Pittsfield, Mass.</i>
N KOMMER, JOHN, JR.	<i>First Baptist Church, Bancroft, Iowa</i>
RE, DUANE NATHAN	<i>Wallin Congregational Christian Church, Grand Rapids, Mich.</i>
LKER, GEORGE F., JR.	<i>Tremont Baptist Church, Pasadena, California</i>
NGBERG, G. O.	<i>Our Savior's Lutheran Church, Stillwater, Minnesota</i>
ALLON, JOHN MONTGOMERY	<i>First Presbyterian Church, Lyons, New York</i>
ITE, ARTHUR P.	<i>First Methodist Church, Delmar, New York</i>
KINS, WILLIAM A.	<i>St. Luke's Episcopal Church, Houston, Texas</i>
LIAMS, JAMES H.	<i>First Presbyterian Church, Dodge City, Kansas</i>

The Discipline of Disillusionment

By WILL M. HILDEBRAND

(Minister, Arcadia Methodist Church, Arcadia, California)

(The Rev. Will M. Hildebrand, minister of Arcadia Methodist Church, Arcadia, California, received his education at De Pauw University and Yale Divinity School, and began his ministry in 1935. At Arcadia he organized the new congregation in May, 1945. Two hundred fifty new members were received, and a new church free of indebtedness was erected and dedicated. Before coming to Arcadia he served congregations in Coronado and El Segundo, California.)



Mr. Hildebrand is active in youth work and chairman of the curriculum and faculty committee of the summer camp. He is a member of the Board of Trustees of the Spanish American Institute, a vocational school for boys of minority races.)

THE toll that disillusionment takes from life is heavy. "The broken spirit saps vitality," says a verse in Proverbs and says life itself. We must build our life on faith and confidence in people about us, in institutions of our society, in the structure of our government. In a thousand ways we move in faith each day. Even our secular age demands that. Life demands it even to get along on the creature level. And because life demands that, often we choose to be blind rather than to accept facts which may lead us to disillusionment and the broken spirit. We refuse to accept facts which may shake the meaning and purpose of our life structure.

In Franz Werfel's novel, *Embezzled Heaven*, we have the tragic picture of one being blind, in order to maintain

meaning. An elderly woman, alone in the world, comes to believe that if she would support a boy through seminary for the priesthood that God would be more tolerant with her and bless her for her work. With considerable sacrifice and devotion, prompted to be sure by fear of hell and hope for heaven, she sends

a boy to seminary. She does not see him through the years. Only through correspondence is the relationship developed. He is no good. Indeed he is one of the unloveliest characters in fiction. A scoundrel through and through, he turns his cleverness to the exploitation of the situation. He learns enough of the problems of work and dreams of a priest to carry on a correspondence with her through the years, always with an appeal for funds, for sympathy, and for prayer. So many occasions presented themselves, of course, that the woman might have guessed what was happening. But this project had become the center of her life. It was her reason for living. So the agonizing story sweeps on, diabolic betrayal on her part, made more wretched by its sleight of use of religious and pious language on her part the refusal to look at the facts, and the complete readiness to believe the man's web of lies. Her whole life pattern should be smashed. The picture is so real that

reader does not know whether wants her to realize the monstrous situation, or to die without knowledge of the betrayal.

In various degrees, all of us have been on the sidelines of such a situation among our friends, and have not known what to do. As often as not, we have not been on the sidelines at all, but in the middle of the problem with our own lives.

Disillusionment may be debilitating and often is. When worked out into a philosophy of pessimism and defeatism, the spirit is broken, vitality is depleted. The long quest for meaning in the pattern of Somerset Maugham's Russian rug ends with the realization that it has no meaning. And that is as good as a peeled zero.

But Oswald Chamber's phrase in his devotional book, *My Utmost for His Highest*, places disillusionment in a more positive light—the discipline of disillusionment. As a philosophy it is completely inadequate, either as an interpretation of fact or as a way of life. As a discipline it is indispensable for both. As a philosophy it is a tool of the devil. As a discipline it is an argument of the Kingdom. We cannot face life, understand it, and overcome it in Christ's sense without the disillusionment which He had as part of His armor of faith and among His people for living.

Take that often misunderstood word of Jesus concerning wars and rumors of wars. "There shall be wars and rumors of wars." So many stop here, saying that wars must be. We have Jesus' own word for it, as well as the experience of the years, and so a too comfortable adjustment is made to the institution of war which has shaken and mutilated lives and cities, dreams and spirit these many years. Jesus

here is much keener than the optimist who believes that once war is over, peace has come, and who believes that every war is the last war; or the pessimist who says that since these things must be, we'll acquiesce, and take whatever small scraps of joy we can find in the meantime. It was as if Jesus, understanding the toll that disillusionment was going to take from the lives of the disciples, was drawing a curtain so that the future would be known to them, that they may better prepare themselves for the discouragement which was bound to be theirs as the gospel met the world. "Take heed that no man deceive you. . . . And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows. Then they shall deliver you up to be afflicted, and shall kill you, and ye shall be hated in all nations for my sake. And many false prophets shall rise, and deceive many. And because iniquity shall abound, the love of many will wax cold, but *he that shall endure to the end, the same shall be saved.*"

Some would dismiss this as eschatology. Others would relegate this to the prophecy cults. Put in the framework of all the scriptures, it certainly is a classic example of Christ teaching His disciples to use the discipline of disillusionment. Otherwise they will not endure to the end. Otherwise they will not be saved, nor will they become instruments of saving grace.

Every one of us needs that discipline now. The only effective men of the

Kingdom, so far as this great issue of effecting a society in which the institution of war has been relegated to history and rooted out of the pattern of life on earth is concerned, are men who know the difficulty but who are committed unto the end, men who are able to experience the travail of broken dreams and hopes and the endless round of disappointment, but not be "led astray," as our New Translation says it.

If Jesus' teachings remind us of the place of disillusionment as a discipline, so does His life. Peter was very sure, that wonderful, bumptious optimist. But Peter was wrong. And Jesus knew it. Because Jesus understood so well, He wasn't disillusioned unto despair with Peter; He accepted His unfaithfulness, understood, continued to love, and to have faith. Nestled down in the printed page of the Testament, that all seems reasonable enough, easily accepted as the obvious right thing for Christ to do. But His life was imperiled; His work was being set at naught. And His rock had become sand. The discipline of disillusionment was His most effective tool during those days when real tools were needed, which enabled Him to endure to the end, saved, an instrument of salvation.

"Let him that has not sinned, cast the first stone." That is not a cynical rejoinder. It is simply truthful, fair with fact.

"Father, forgive, they do not know what they do." The courage of that statement on the Cross almost obscures its truth.

Comments Oswald Chambers, "Disillusionment means that there are no more false judgments in life. To be undeceived by disillusionment may leave us cynical and unkindly severe

in our judgment of others, but the disillusionment which comes from God brings us to the place where we see men and women as they really are, and yet there is no cynicism, we have stinging, bitter things to say. Many of the cruel things in life spring from the fact that we suffer from illusion. We are not true to each other in facts; we are only true to our ideal of one another. Everything is either delightful and fine, or mean and dastardly according to our ideas." (*The Utmost for the Highest*, Oswald Chambers; Dodd Mead and Co., N. Y.)

If this discipline was necessary to Christ, it certainly becomes us. He has very many tension centers and hurt would turn from a difficulty to an opportunity. Think of a church fellowship sincerely committed to this discipline, each holding himself to strict accountability to Christ's example, acting "Be ye perfect," but for others practicing and accepting the discipline of disillusionment. Here is a basis for Christian tolerance which is no sign of weakness, but a means of grace.

Many of us who live not as close to Christ as we should nevertheless live close enough to know that without faith in God, Christ's disillusionment would have been turned to a philosophy of pessimism. He was rooted in God. And this discipline must be rooted in God.

Under grace, man is a creator, but he is not the only creator. We may thirst after righteousness, but righteousness is not dependent upon our thirsting. Justice and righteousness will roll down upon us whether we will it or not, whether we care or not. This faith and this fact, of course, may be in the very root structure of a man who may claim the discipline of disillusionment as a working tool. Other

se the peeled zero, inertia, cynicism, hopeless discouragement.

Oliver Wendell Holmes reminds us that Wendell Phillips returned home from one of his tours during the abolition movement, heartsick because of the slow progress which was being made. He found his home draped in mourning, black at the door, and other signs of death about him. "What has happened? Who is dead?" he said. "Fush," answered his wife. "Have you not heard? Wendell, God is dead." "Well, God wasn't dead. And Wendell knew it. But he had forgotten, and he needed that reminder.

During the past several months some of us have been organizing and building a new church. "Behold, I make all things new." How many ministers and laymen have wished they could do that with their churches, in seasons of discouragement which visit the just and the unjust even as the rain. In several cases something like this has been said, "I hope in our new church there will be no dissension. Christians, of all people, should be able to maintain fellowship unbroken." Often that has been said by the very persons who find it most difficult to live in the fellowship unbroken." Superficially they have accepted the perfectionism of the Christian cultus, but have no resources to draw upon when something less than perfect peace and calm prevail. Things are not perfect on this side of heaven, and if heaven be like unto anything we know at all, we may need our discipline there too!

People are not angels. They are people. Preachers are not archangels. They are preachers, and pretty good ones if they are among that fortunate minority who are right with themselves and their Christ and their world fifty-one per cent of the time.

And the church is a human institution, composed of people. We may take our several paths as to our understanding of its divinity, but as to its humanness all churches must be on the same path part of the time. To Hippolytus' classic description of the church as a ship could be added a line or two about how a ship takes a long time to stop and start and to turn around. Unlike the airplane, it doesn't respond quickly to control. The best ship creaks and groans in rough weather, else it would break and sink.

Quite properly we may wish with all our hearts and souls for our lives and our churches to be pervaded with the spirit of Jesus, and aspire to be like Him. But a person is happier and more effective if he assumes that "Be ye perfect" is addressed to him personally by the Master, but for all others, even as He did, to accept, or be ready to accept the discipline of disillusionment.

Here is a way of life, which enables us to look at the world and man with honesty and candor, and yet believe and give expression to a faith which endures to the end, elevating, transforming, if possible; overcoming, if necessary.

Every man should make it his business to become as fully informed as possible. Only when a person is thus informed, can he vote intelligently or judge rightly with respect to any matter that may come up for decision by the voters.

—JOSEPH BREDSTEEN

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"

What God Would Like to Do

Everywhere you come upon Jesus in the gospels He is wanting to do something; and over and over again He keeps failing. He wants to cleanse the Temple; and it turns right back into a den of thieves. He wants to win His hometown of Nazareth to a little decency; and they come within an ace of throwing Him over a cliff. He wants to put some soul into the religion of the scribes and Pharisees; and all they do for Him at the last is to cut down a tree and nail Him to it.

"How often would I . . . and ye—would not!" It seems to me that's how it is now with God Himself. As I go on meeting people from day to day, entering some short way into their sorrows, and the things that hold them back and keep them down, I am all the while conscious that He too has it in mind to do something. I am conscious of it as I go looking about in the dark corners of my own soul. I am conscious of it in this troubled world. There is something on the very edge of it all, just waiting to be done; something in the heart of God that He's trying to get said, with all the pitiful struggle of a man who has suddenly lost the power of speech. And nothing, almost nothing, seems to come of it! He wants to, but we won't let Him! Making signs to us at Beth-



By DR. PAUL
SCHERER

lehem, hoping we'll understand; straining at it Calvary, dreadfully! And today He has your life as my life and the morning paper to show for it! Martin Luther said that if he were God he would pity men, have long thought that we were men we would pity God!

Our Need

Says one modern philosopher, "The less a man relies upon alien forces, the more he takes on his own shoulders, the more does nature smile upon him. The ideal," he goes on, "is not indeed to take account of circumstances, but to be anchored so firmly in yourself that all circumstances become indifferent." Well, you try that some time. Get directly over yourself, and let the anchor go. See how long you can ride the rough weather that way! Or tell somebody who has lost his peace precisely because he has lost his confidence in himself, that he has to do in order to be at peace again is to win back his confidence in himself. That's a pretty merry-go-round!

What you and I need is not to be anchored more firmly in ourselves; you can't pry most of us loose now. What we need is to be anchored more firmly in Someone Else, Whose divine presence, by that art known only to our friends, can set us at peace with o-

other, with ourselves, and with
! We need to be anchored in Some-
Whose wisdom goes beyond our
a, and can't be startled by any-
ng that's strange to it; Whose love
keep us steady, and Whose power
find its way out through every
nnel of our lives. Then let the
ld come!

Strategy

You remember the story Jesus told
a man who was about to travel into
ar country, and so called his serv-
s together and delivered unto them
goods until he should come again:
w he gave to one five talents, to
other two, and to still another one;
d how they all doubled what they
except the last, who wrapped his
and put it away and did nothing
ut it. Of course he came out in-
tably at the little end of that same
hing! I suppose his behavior was
mal enough: to take the minimum
d hide it that way—blameworthy,
normal. If he had been of better
ff he would have gritted his teeth,
many a great soul has done who
d the least, and made the most of it.
i I suppose too for the servant at
other end to take the maximum
d double it was equally normal. I
uld expect that too. When you're
ly loaded down with Grade A
owments you can hardly do any-
ng else without being a complete
er, as the British say. But to take
mediocre, the in-between, the
ther much nor little, and multiply
y itself; people like us, with just
average, not at the top, not at the
om, to turn it in twice over: that's
othing! You take off your hat to
!
Well it's to such an average crowd

that Paul writes, in the 12th Chapter of
Romans: Having then gifts that differ
according to the grace that is given
us, let us use them. Nobody at Rome
was a genius, or so it would seem; and
nobody much was a kind of scared
rabbit either, tying everything he had
in a napkin, as two-legged rabbits do
when they're scared, and pushing it
under a stone. It made no sense for
these people to say they had nothing.
It makes no sense for us to say it.
That's never anything more than a
cheap device for dodging responsi-
bility. And it made no sense to say
they had a great deal. They didn't.
Neither do we. The question is, Are
you ready to lay what you have where
it belongs, in the creative hands of
God? If you are, that's religion.

Robust Faith Needed

I came on an article recently that
dealt with the astonishing growth of
cults in our generation: people on the
loose, who if they believe anything at
all don't know what it is, and never
have cared much, casting about for
something new, or for something mys-
terious; for some word about the
future, the best day on which to start
something; for some assurance of im-
mortality by way of floating veils and
table-rapping; perhaps for some re-
lief from their own personal ailments,
as they go on trying to keep the wolf
from the door at the most expensive
apartment house in town! While the
rest of us attend Church now and
then, and are exceedingly well-dis-
posed toward everybody. We pass
resolutions to prove it, and sign peti-
tions. It doesn't work that way. No
such spineless faith, be it ever so
gentle-mannered, is going to stand up
against the brutalities of our age.

- A Chapter from a dissertation on the subject of the returning chaplain

The Returning Chaplain

By PARK W. HUNTINGTON, D.D.

(Minister, St. Stephen's Lutheran Church, Wilmington, Delaware)

THE CHAPLAINS who served in World War II are a distinct and special group of ministers. Not that they will seek or request such a classification or enthronement, but their personal experiences, at home and overseas, and their varied services with men have prepared and mel-
lowed and strengthened them for their future work, especially among, with, and for the civilian soldier.

No other class of clergymen, and very few civilian ministers, are able to share and understand, to appreciate and value, and above all, to live in such personal intimacy with their parishioners as chaplains, generally speaking, do.

Chaplains in World War II were able to serve the religious needs of the men far better and with greater resources and official backing than were the chaplains in 1917 and 1918. This was accomplished because the Office of the Chief of Chaplains was recognized by officials and leaders in Washington, and the chaplain became, first and foremost, a MINISTER—a dispenser of religion and a preacher of righteousness; a confidant and a counsellor; a pastor and parent; an advisor and adjustor.

No longer was he, as was the case in World War I, to be director of



athletics, movie operato
mess officer, librarian ar
at last an extracurricul
activity man. Relieved
all definite assignment
such activities, but requir
to manifest an interest ar
directing influence in a
morale work, the chapla
became free to devote h
entire time to personal co
tact, developing religio

programs and stirring up interest
all spiritual work among the men
served. And the result? Men aw
from home and loved ones, away fro
their accustomed habitats and usu
environments, learned to apprecia
the church and religion which t
chaplain represented, lived and pra
ticed.

In the civilian parish the servi
man usually saw the minister wh
and if he attended the church servi
or through some special activity th
interested him. If he had any pro
lem or worry in civilian life the
were his parents or family, his frien
or associates, from whom he cou
seek help and advice. But in the Arr
service he soon learned that, sep
rated from his customary friends a
help, it was the chaplain in whom
now could confide and from who
seek counsel. So the chaplain a
sumed the place that his pare
previously held and his friends for
erly occupied with the result that

the Army the most common expression heard was, "Tell it to the chaplain." And though the expression was often voiced in a jocular manner, yet it expressed the parental interest, the paternal inspiration, and the personal concern which the chaplain manifested for his men, as well as the high esteem in which the chaplain generally was held, even to the extent of making him the GI's private confessor.

Naturally, men who were interested and active in the church in civilian life were usually the men who cooperated in the chaplain's religious services and activities in the military service. But many who in civilian life were never inside a church, who long since had lost all interest in religion, and who admitted no concern for spiritual things at home, were touched and thrilled, moved and motivated, interested and inspired by the personal work of the chaplain to the extent that untold thousands were brought to realize the importance of faith and the value of prayer through the example and experience of the chaplain living and serving with his men.

Chaplains have learned, among other things, that it is the personal contact with and the interest in the men, the sincere endeavor to ascertain what they are doing either during duty hours or free time, what problems they are facing and their reactions to their concern about the unknown future, that are most important and vital. Chaplains in World War II have come to realize that men, with the proper human approach, can be reached and interested in religion and matters of spiritual concern.

This was evident and expressed wherever our Armed Forces were located and served, whether in Europe, Asia, Africa or the Isles of the Seven

Seas. The most thrilling and inspiring scene illustrating the service man's interest in religion was the erection of the many chapels as a testimony of the American's faith in God and His eternal guidance.

Chaplains have learned that men are instinctively religious. Thus, with a little leadership on his part and a few helpful, inspiring suggestions, men—Catholic, Jewish and Protestant—were soon active in erecting new chapels or transforming old buildings into places of worship. Chaplains from every theater of war testify to the spontaneous and voluntary activity of men, prompted by a deep-rooted religious conviction, in building new chapels or remodeling rooms in a desire to have a fitting place of worship.

Yes, the chaplain will have a unique place in the future work of the church, especially among the young people, as also with the men of his parish or congregation, who have always constituted the weak link in the chain of our congregational activities.

Churches and civic organizations, therefore, should recognize today the value and experience of the chaplains as well as their influence, which is certain to be exercised and exerted among the returning service men. Ministerial associations, church conventions and conferences should welcome the advice and assistance of returning chaplains, because of their wartime experiences, in the enlistment and direction of the thousands of veterans from their military life into the spiritual channels of active church life and relationship. Many chaplains, like millions of men, have gained a new evaluation of missionary work while serving overseas. Their leadership in and sponsorship of international relations and a world brother-

hood of men should be most effective because of their service in numerous lands and personal contacts with many races and peoples.

Let the service men themselves testify to their regard for the work of the chaplains while overseas. In a questionnaire addressed to service men this question was asked, "Do you think the chaplain was interested and concerned in his religious duties?" Ninety-five per cent answered, "Yes," while less than three per cent replied, "No," and a few over two per cent gave no answer to the question.

"How about his leadership as a minister?" Was the chaplain interested and concerned? Ninety-four per cent answered, "Yes," three per cent replied, "No," and a few over two per cent gave no reply.

"In his efforts to promote religious services, was the chaplain interested and concerned?" Ninety-four per cent again answered, "Yes," three per cent replied, "No," and three per cent did not answer.

The chaplain was there in the midst of battle—he went forward with the men to minister to their needs and give courage to their spirits. Always without arms but ever with faith and trust he went forward to be where the men needed him most. And thus, not his activity alone, but his mere presence was an inspiration and a challenge to the men. I believe commanding officers in the majority will testify that it was necessary many times to caution chaplains about taking too many risks in going forward with their men in the danger zones rather than being obliged to ask them to go forward.

Corporal C. B. A., of Pleasantville, N. J., a member of an armored division, has this to say about the courage of his chaplain. "I saw a chaplain walk

through a mine field to comfort the wounded men, and even though going to them he stepped on a mine and had both legs mangled, he administered the last rites to both men before he also died. This chaplain to me represented ALL CHAPLAINS and the faith they have in their religion and the courage they have to continue their work no matter what happens."

Quite naturally the men expected their chaplain to be with them when the going was the hardest, and they knew the value of a brief service even in the midst of fighting. Perhaps the only thing the chaplain could do was to crawl from foxhole to foxhole or sneak from one gun position to another and quote a few verses of Scripture and offer a brief prayer, but to the men that was a religious service. Thus, Pfc. T. R. [name], an infantry man from Massapequa, N. Y., relates how his chaplain finally "made it" coming through enemy artillery fire in order that he might conduct a service for his men. "It was October 6, 1944—Luxemburg—our platoon pinned down by Jerry fire. Our platoon guide gave orders to move out. The chaplain was expected, but could not get through to us. The gun pulled us together against all odds, under fire and read a small portion from a Pocket Testament. It did something to that gang of fellows. We took our objective and a short time after we took it, the chaplain moved up to us and services were held soon after."

The chaplains were also faithful in their visiting of the sick and wounded. Although the larger hospital units were assigned chaplains to administer to the patients, yet in most cases, when it was possible, a chaplain traveled miles by jeep or truck and even by air transport to visit men of his own

et who had been evacuated to the
r, and thus cemented more strongly
e bond between him and the men of
organization. Nor did the men thus
uted fail to appreciate this service.

Pfc. C. A. M., an infantry man from
oklyn, N. Y., relates this conversa-
e he had with a chaplain who visited
in a hospital. "When I was hit in
gium, I was sent to a field hospital
my chances of living were very
all. But I did pull through. Well, a
days later my chaplain came into
field hospital and saw me there.
came over and we had a long talk
gether. He told me one thing that
never forget. He said, 'With all the
d doctors that we had over here and
h all their cutting and mending,
l with all the other good work they
, yet this did not mean a thing
ess God did the healing.' And I
't think that I'll forget what he
me that day."

Pvt. J. G. T., Jr., a member of a
rtermaster truck company of
inton, N. J., writes about a chap-
t who taught him to pray. "When I
s wounded the chaplain came to me
ce a day to help me pray and keep
th in God. And I appreciated it
y much and hope I live to be able
help save someone else's soul."

The chaplain was also present at the
e-aid station and clearing centers
assist the doctors and medicos in
ny ways. He was there, of course,
administer the last rites and offer
yver when necessary, as also by his
nness and cheerful demeanor to
asfer cheer and courage, strength
hope to many a frightened lad.
chaplain moved here and there
ong the litters—caressing this lad's
head, gripping another's hand, al-
rs whispering a brief prayer or
ting a verse of Scripture, or, in the

case of an immediate transfusion,
helped hold the bottle of blood plasma,
knowing that this would contribute
towards saving the lad's life.

But the chaplain never confined
himself or his activity to these clear-
ing stations. Many times he led parties
out beyond the front lines to help
bring back the wounded and injured.
Pfc. T. R. D., an infantry man from
Massapequa, Long Island, writes, "Can
recall an instance after being on the
lines some time when I was called
upon by a medical corpsman to be a
litter bearer for a fallen comrade. A
buddy and myself went along with
him. We met a chaplain and he was
to be the fourth man. We were to
leave our weapons behind. I felt sort
of lost and dumb-founded at this order
but did so, and we brought our wound-
ed buddy in with no trouble and the
chaplain told us that faith in God had
brought us through the firing and
shelling without any trouble. His (the
chaplain's) faith and trust in God had
brought him through many cases a
lot tougher. It would do the same for
us, providing we had the faith."

M/Sgt. L. C. M., an Air Force mem-
ber of Bellmont, N. Y., appreciated the
sincerity and simplicity of the chap-
lain's service before each mission. He
writes, "I think the short sermon or
the discussion of the chaplain before
each mission did much to alleviate
the apprehensions of crew members
as a whole and was of supreme im-
portance to the more devout. Every
one felt a little better prepared for
whatever was in store after the simple
and sincere prayer with which our
Chaplain ended his talk. All of us in
prison and Prisoner of War Camps
prayed and were enabled to endure
Jap torture through faith in the om-
nipotence of God."

If the chaplain was unable to attend to his duties or if for some reason or other he failed in his responsibilities, he *was* missed by his men. Pfc. R. G. G., an infantry man of Fonda, N. Y., writes, "While I was a Prisoner of War in Germany I realized the value and the importance of faith, more so than at any time in life. While there we had religious services regularly and I attended almost all of them. Only occasionally was the Chaplain allowed to come to our camp."

The chaplain always in his prayer at every service in a special petition asked God's guidance and protection for the men, upon their parents—fathers and mothers, upon their wives or sweethearts, upon their loved ones, knowing that they, too, back home were praying for them (the soldiers). So the men felt and knew that they were not forgotten and they held hope that God would answer their petitions. Pfc. R. L. H., an infantry man from Camden, N. J., writes, "There are far too many instances in my memory for me to single out any particular incident where God's infinite mercy and protection spared me. In attempting to analyze His reasons for sparing me, I am convinced that it was not for any merit on my part but rather for rewarding my Christian mother and honoring her constant faith and trust in His never-failing power."

The chaplains not only were the instillers of faith that made men strong and brave for their gruesome task of war, which was their work at hand, but they helped the men to see a better and a brighter future by their service and sacrifice. Corporal T. C. L., of the Air Corps, from Watertown, N. Y., testifies of this inspiration of the chaplain's leadership and guidance. "The

only army experience that comes mind, in this respect, is more of conviction than an experience. The seems to be more of a hunger for the Word of God when separated from home and loved ones. And through our chaplains this was a hunger that they went out of their way to satisfy, thus producing a stronger church of the future and a faith more firm than ever realized possible. It produced a better army, better teamwork and the desire to get along with and understand the fellow next to you. The chaplains, I believe, made it possible for a lot of men in their congregations to see a brighter future and to realize that they were never alone and that God was with them always and their prayers were answered to most of our problems."

Pvt. E. G. F., a member of an armored division, of Millersville, Pennsylvania, also felt and experienced the inspiration that his chaplain exerted among the men. "We entered Germany April 13th and knew it was only a matter of days till we would be in combat and we were all worried. I think that was the time I started to pray and really met God and from that time on I found that it really makes you feel better and easier to face your troubles. I had nothing but praise and good words for the chaplains that I met—there was nothing that they wouldn't do for you."

Second Lieutenant P. D. W., an infantry officer of Saratoga Springs, N. Y., pays this glowing tribute to his chaplain in these words, "When I was wounded, the last person I saw before getting in an ambulance was my chaplain. He said a little prayer and then we both prayed. The Lord's Prayer and I never knew how strengthening a prayer could be. Just the memory of that prayer helped

on in my illness and injury." Nothing was too great, nothing too small when it came to asking the Chaplain to help you, even entering a soldier's private and domestic problems. Pfc. R. M. P., a member of an Ordnance company of Newark, N. J., writes, "My daughter Ida refused to attend school while I was overseas. I called on Chaplain Wolf for advice and the results were to contact the authorities of my home town. Doing so, the Board of Education took steps in the matter, deciding to place the child in a safe place where I would not have to worry about her. That was a relief and my soul could rest in peace a little more. Chaplain Wolf was at that time with the Engineers. This happened while we were in England. He is a very nice fellow, always talking to us with great interest. I hope to be able to reach him some day."

This is no longer a new story but one repeated so frequently—the story of the four chaplains (two Protestants, a Catholic and a Jew)—who met their death hand-in-hand praying to God on the deck of the *Dorchester*, as it lay in the North Atlantic after being torpedoed on the night of February 3, 1945. Chaplain George L. Fox, a Methodist from Gilman, Vt.; Chaplain Clark Poling, a Dutch Reformed from Poughkeepsie, N. Y.; Chaplain John Washington, a Catholic from Arlington, N. J.; and Chaplain Alexander I. S. S. S., a Jew from York, Penna. These ambassadors of God took off their own life jackets and gave them to others without any. They helped men into the lifeboats, ordered others to jump over the side, calmed the frightened, gave directions to the bewildered, and standing, linked hand-in-hand on the wavering deck, as the ship went down into the icy waters, and going

to their death, they prayed to the one God and Father of all.

Let S/Sgt. E. C. O., an infantry man of Great Neck, N. Y., relate his reactions upon reading the story of this heroic sacrifice. "The incident that did more to increase my faith than any one incident of this war was one in which I had no part. It was the story of the four chaplains going down with their ship after giving their life belts to men who did not have any. I know the horror of feeling your life may be snatched away any moment. Yet they (the Chaplains) clasped hands and went to their watery graves praying. All this I felt deeply. But when I reached the last paragraph, it went even deeper for there were two Protestants, a Catholic and a Jew—all with different beliefs but with all the same faith." Like these four chaplains, over one hundred and fifty Army chaplains have been killed in action or died in service in World War II.

Interruptions did not stop the chaplains from holding services because the men felt keenly their need of worship and realized the value it meant to them. Corporal L. M., a chaplain's assistant and a member of an anti-aircraft regiment, whose home is in Portland, Oregon, but who had been studying voice in New York City when the draft ordered him into service, tells of one service that was held on Sterling Island of the Treasury Group in the Northern Solomons. "The Chaplain and I went by motor launch to a near-by island to hold services for a 90-mm gun battery. We set up the Portable Altar Kit on empty ammunition boxes in a partially destroyed native church building just a hundred yards from the gun positions. About seventy-five men gathered for the service at one o'clock. The Chaplain

began with a short prayer and then led in the singing of a hymn. Before the hymn was finished the red alert was sounded and the men dived for the near-by dugouts and foxholes while the four guns fired at the six approaching Japanese bombers.

"When the all-clear sounded the men returned to the chapel. The Chaplain began by reading the Scripture Lesson. In the middle of the lesson, the siren screamed again and the men dashed back to their guns. The all-clear sounded and the men came back. The Chaplain started with the General Prayer and while praying the alert sounded a third time and before he had finished the prayer the chapel was empty. But the men returned again after the all-clear had sounded.

"I sang two verses of a hymn as a solo and then the Chaplain began his brief sermon. He had spoken only a few minutes when the red alert sounded once more and out rushed the worshipers, some for foxholes and others to the guns. Again they returned for the fifth time and it was decided to sing only one verse of a closing hymn. As the Chaplain raised his hands to close in a parting prayer the red alert screamed and his closing benediction was pronounced upon a fleeing congregation."

"The other occasion," writes Corporal L. M., "was on Bougainville in the Northern Solomons. It was Easter Sunday and nearly one hundred men had assembled in the jungles. They had just come back from the front lines but they wanted to receive Holy Communion as was their custom back home on this festal day. The service was started but as the Chaplain was administering Communion to the first table of kneeling soldiers the Japs opened up their mountain guns at-

tempting to shell a near-by air strip. The shrieking shells passed only a few yards above the trees. The men rushed to their dugouts. A few minutes later they all assembled again and the second table of communicants knelt, when again the shells screamed over the tree tops. Back to the dugouts, but soon again they returned. The third table came forward to kneel on several old logs which were used as a Communion railing. Again the shells started whirling over our heads and the men scampered to their places of refuge. But they returned again, all of them a hundred strong, to join in singing 'Just as I am without one plea,' and receive the parting benediction, not knowing what moment they might be called upon to make the supreme sacrifice by a shell hitting the tree tops and bursting in their bivouac area."

S/Sgt. W. E. E. of the Signal Corps from Los Angeles, Calif., will not forget a service held amid several interruptions by bombing, strafing planes. "On D plus 11, Sunday, July 17th, I was laying communication lines from Omaha Beach Headquarters to forward installations. Fighting was going on fairly close and sniper and mortar fire was quite heavy. We decided to lay our wire away from the road so as to be away from the breaking it, and so we used back fields and orchards for our route. As we approached an apple orchard surrounded by a typical Normandy hedgerow, we thought we heard an organ playing. Then the sound of singing arose and was the song, 'Nearer My God to Thee,' sung by many men.

"As we came into the orchard we saw about two hundred men standing in a half circle facing a small pulpit, behind which stood an A

plain, a captain. To one side was a table organ with a soldier playing accompaniment. After the completion of the hymn, the Chaplain stepped to lead the men in the Lord's Prayer. We had just come to the words, 'Thy Kingdom come,' when the sound of a screaming meenie rose in the air. The Chaplain yelled, 'Hit the foxholes' and we all dived for cover. The earth, as there were many foxholes dug in the orchard. The plane whizzed past but others were heard in the distance. We heard the Chaplain call out, 'Somebody's trying to bust up my prayer, let us finish the Lord's Prayer now.'

I have never before or since heard a prayer uttered with such sincerity and feeling. I afterwards felt that it was there for the first time that I fully understood the thoughts and meanings behind each sentence of the Lord's Prayer. I will never hear that prayer without seeing in my mind that orchard in Normandy and that Chaplain and his voice leading us in prayer."

How dare we forget the valuable work of the chaplains' assistants. Not only were they "richly blessed in spiritual growth and encouraged in communion with the Lord," as Mr. L. H., an infantry man from Camden, N. J., writes, but they ably assisted the chaplain's work and ministry. They worked hard and long. Many of them sacrificed the opportunity of promotion because they loved religious work and felt rewarded for their efforts and talents spent for their men.

Mr. G. T. C., Jr., an infantry man from Philadelphia, Penna., gives credit and pays tribute to the chaplain's assistant who took over the duties when a chaplain was not

present. "Easter Sunday somewhere on the road in Northern Germany there was a group of American Prisoners of War. There was no Chaplain to help the men on this or many other occasions, but there was an enlisted man that was a Chaplain's helper before he was captured and he conducted services for the men this Easter Sunday. The attendance was 100% and the men seemed to be greatly relieved after the services and seemed to be a lot more willing to help those who were not able to help themselves. There was no church, just a barnyard but the spirit was there.

Here is a unique case. The chaplain was delayed and could not get to the services as planned. So an enlisted man took over and conducted the services. M/Sgt. W. H. C., of the quartermaster corps, from Syracuse, N. Y., describes the incident. "In Huy, Belgium, Chaplain Berg of the advance section of the communications zone was delayed in getting to the chapel on a Sunday when nearly one hundred and fifty men had assembled for services. The service was conducted by myself and William Schutt who played the organ. The spirit of God was there that day and was felt by all."

A question that evaluates the true worth of the returning chaplain, as viewed by the service man and his reply, should be a challenge to church leaders in future planning. "Will the returning chaplain have a greater influence in his church and community than the civilian minister?" Only eleven per cent replied, "No," thirteen per cent did not answer, but over seventy-six per cent said, "Yes."

Dr. Park W. Huntington served six years with a distinguished record as a chaplain in World War II attaining the rank of colonel. He was awarded the Bronze Star Medal for gallantry in combat in the Northern Solomons—Bougainville Islands. He is the author of the book, "America Awake."

Religion in America

By WILLARD L. SPERRY

(Dean of Harvard Divinity School)

RELIGION IN AMERICA was written in response to an invitation from the Cambridge University Press in England as one of a series which is being published there to interpret certain American institutions to the English public. Any minister would be wise to secure this readable and interesting 318-page book and to read it carefully.

Dean Sperry was a Rhodes Scholar at Oxford for three years and has lived in the British Isles a great many summers. He knows the English people and how to write for them. Above all, Dean Sperry is most candid and leans over backwards to give absolutely fair treatment to the various religions and churches in America. Naturally, he contrasts the American scene with the English scene.

The book begins with what Dean Sperry calls "Presuppositions" in which he shows the contrast between life in the Old World and in the New. There follows an illuminating account of the colonization of America. Dean Sperry shows that many who came did not come in search of religious freedom. On the contrary many came for purely mercenary reasons. The book contains an interesting treatment of the Separation of Church and State—its causes and its consequences. With many persons today believing that the church should take over more duties of government and that the government should contribute financial support to church activities and in light of the recent Supreme

Court decision on taxes going to transport children to religious schools, it will find much enlightenment come from Dean Sperry's pen.

The two chapters on the Denominations are fascinating. The author gives several amazing statistics, "some 200 denominations comprise only 3% of our church membership, a matter of 2 million out of 65 million total." The book deals not only with the major denominations, but with Mormonism, Unitarianism, Christianity and Quakerism.

The chapter on the Parish Church is a distinct contribution. Many ministers will find delight in reading it. They will think of their own pastor when the writer describes the scene of life still centering about the church supper.

The chapter on American Theology is one of the most important. It must be read to be appreciated. Dean Sperry shows very frankly that religious thinking in America is sharply divided today, not only between Catholicism and Protestantism but between neo-Orthodoxy and Liberalism. What the author has to say about religious education is alarming and yet no thinking minister can fail to feel a sense of guilt as he reads this chapter.

Religion in America, as it comes to its height when the author deals with the Negro churches. This chapter could have been written only by a man of the deepest feeling.

(Continued on page 44)

The Word They Still Shall Let Remain

By MARLENE MAERTENS

Mrs. Marlene Maertens was the wife of Admiral Erhard Maertens who was killed in the last days of the war. Her father, Dr. Emens Klein, originally professor of history and ancient languages, was for many years editor of a leading western German newspaper. Her early studies preparing to add to a physician's career were thwarted by the existing conditions at the end of the first World War.

The Nuremberg Laws of 1945, dealing mainly with racial issues, were responsible for the dissolving of her marriage and eventually forced her to leave her native country. After years of living in constant danger, she was helped by German friends out of the country.

She reached the United States in 1939 after a brief stay with friends in Sweden who gave her refuge and provided for her passage. During the war, she was a member of the staff of the USO-YMCA in Louisville. Before civic and church groups she has given personal accounts of her experiences with National Socialism—always emphasizing the need of universal Christianity.

ON July 1, 1939, I found myself, a recent newcomer to this my country of refuge from National Socialism, sitting on a bench near Riverside Church on Riverside Drive in New York. All of a sudden the carillon of that beautiful church sent out the strains of the Protestant Battle Hymn, "A Mighty Fortress Is Our God," and I found out that the hymn was being played to commemorate the second anniversary of Pastor Martin Niemöller's imprisonment in Germany. It filled my heart with the first impulse of love for my new country; it meant the link between past and present, it meant the awareness of indomitable spirit, it meant the decisiveness to follow God's way. And I thought back to the first of July, 1938. On that day I joined the thousands who sought entrance into Jesus Christ

Church in Berlin-Dahlem where a service was held on the first anniversary of imprisonment of its pastor, Martin Niemöller. From the bottom of our hearts we sang the beloved "Mighty Fortress" hymn and the opening line of the last stanza: "The Word They Still Shall Let Remain" seemed to rise like an outcry from our troubled minds.

And I thought back still one more year, to the first of July, 1937, when I bowed down in prayer, because the long expected thing had happened: Pastor Niemöller was taken prisoner by the Gestapo. It had been six weeks since I heard him. The Paul's Church, in Frankfurt on the Main, connected by radio with two other churches could not accommodate the masses that had come to hear Pastor Niemöller. I could tell at great length about the frightful tension, the fear that governed our minds, the grim and watchful presence of the Gestapo, but for us, here, something else seems of higher importance. It is that which Pastor Niemöller exclaimed, when talking to us on the story told about the defending of God's City Jerusalem: "Do not come here," he said, "because you want to see the famed Martin Niemöller from Berlin-Dahlem; do not come here because you are troubled and opposed to your government; but do come here, I implore you, because you know that you must worship God in His Holy Temple, because you know that there is no other way on which our nation may walk!"

Little did I realize then, that I would

have the opportunity to discuss just this meeting with Pastor Niemöller. Nearly 12 years later, January, 1947, he and Mrs. Niemöller and I were sitting together in my new home city, Louisville, Kentucky, after a mass meeting which must have thrilled the audience for the simplicity, the honesty, the greatness of the man who survived eight years of Concentration Camp and who goes on now, as he did before, to proclaim the One Way, the One Truth, the One Life which embrace the problems of all mankind.

I have heard many people say, after having listened to Pastor Niemöller's message: "Had I only known more about him, I would have enjoyed his message still better than I already did." There is one fact that we should see clearly. Few people realize what it means to fight actively for God's Law and for God's Gospel. It means, automatically, that the fighter is basically opposed to political ideas as manifested, for instance, in German National Socialism. There is no bridge on which to meet for those who believe and know that the truth of life can be found in the Cross of Calvary only and those who identified themselves clearly enough by the motto under which they were marching, the slogan coined by National Socialism itself, embracing their ideology: "I believe in myself, I believe in my people, I believe in my sword." These are two worlds, diametrically opposed to each other. One of them is eternal.

More and more evidence comes to us now, with the downfall of National Socialism, of the gallant opposition that the Protestant Church offered; outside of Germany, we have come to know quite a bit of such opposition in Norway, where Pastors and Bishops, just like in Germany, suffered perse-

cution, imprisonment, death for the Truth which they proclaimed. We know that these ministers of the Gospel were named "Tall Pines" by their fellow countrymen. This name of honor is likewise true—among many others—for the Reverend Martin Niemöller of the Protestant Church in Germany.

His way through life, from being an active officer in the German Navy since 1910, to studying for the ministry, is a road of hard and searching honesty of heart and mind. It became evident to him: God called, and he answered. And thus he found himself under obligation from which there is no release. Thus he grew in Grace up to the day when the hour of trial came, trial in being a servant of God. It meant eight years in the concentration camp. What we prayed for, what we hardly dared hope for: Pastor Niemöller survived to go on proclaiming the Word of God as the one and only answer to the questions of a sincere peace-seeking world.

Else Bremer Niemöller, his wife and the mother of their seven children, of which five are alive, never failed him in her gallant support, her courage, her faith. Shortly after Pastor Niemöller's imprisonment, a group of friends in Berlin, who met regularly in the evenings for fellowship, got together. Everybody wanted to know the latest news about the Pastor who was a member of that group.

One man, a newcomer to this group, mentioned Mrs. Niemöller whom he had not met before. "I was told that she collapsed completely," he said. Everybody looked at the neighbor on his right who smilingly turned towards him and gently asked: "Did you really make that impression?"

Indeed she had not collapsed. How did she prevent her children from



*Mrs. Maertens (r.) Shown with
Pastor and Mrs. Niemöller*

g upright, young, strong Christians, though such attitude meant added danger of new persecution, of new imprisonment, and of death. Her eldest daughter came home from school, ready to do her homework. An essay had to be written, the topic was "My proudest day." The children were excited, true to Nazi infiltration, talking about something pertaining to the affairs of the party, that they had seen the Fuehrer—that they were so proud of this or that in their own background . . . anything like that. Anything pertaining to the glory of National Socialism. The Niemöller did not have much to write. It came quite easily, quite naturally, because it was the truth of her young heart. She wrote, and handed it on to her teacher: "My proudest day was that week, when I visited my father in prison."

I thought of these stories last January, when I had the honor to sit between these two parents on the platform of our Memorial Auditorium here in Louisville and when I had the honor to introduce this citizen of my native country to my fellow citizens of my new, God-given country. My heart was filled with gratitude because I saw so clearly the link between all peoples, the Spirit of God. And I thought of that Niemöller story which has had the greatest significance to me through all these many years.

In May, 1935, an established group of friends met for a re-union in Kiel, in northern Germany. The Niemöllers belonged to that group, as did my late husband and I. At that time, religious persecution seemed to approach the climax, conditions were tense, to say the least. And we tried, in order to spare our famous friend, not to discuss with him these questions which were foremost and heavily enough on our minds. For quite some time he and I were sitting together, side by side, talking on this and that, until I could not refrain any longer from yet touching on just that subject which dominated, indeed, my entire being. And I asked him, filled with anxiety: "What do you think? What is going to happen? How is this all going to end? Have you any hopes? Will the cause of Jesus Christ yet be victorious?"

He looked at me, and his face radiated the answer. "YOU DOUBT?!"

He did not doubt then, he did not doubt in eight years of concentration camp, and he does not doubt now.

AT YOUR SERVICE

• *Materials and services
available to chaplains*

According to E. T. Cornelius, Religious Consultant, Army and Navy Department, National YMCA, the sample kit of religious materials for Protestant service men is now available, and if chaplains will indicate at their earliest convenience the number of kits needed, they will be shipped without cost. A considerable number of other pieces of useful literature is also available and chaplains are advised to write to Army and Navy Department, YMCA, 347 Madison Avenue, New York 17, New York, for a regular order blank for free literature.



The Public Affairs Committee, 22 East Thirty-eighth Street, New York 16, New York, announces that a number of their pamphlets should prove particularly useful to chaplains. The newest additions to the available pamphlets are as follows:

Freedom of the Press, by Robert E. Cushman.

Human Nature and Our Changes for the Peace, by Sylvanus M. Duvall.

What Do You Know About Blindness? by Herbert Yahraes.

Times Have Changed Since Mother Was a Girl, by Evelyn Millis Duvall.

In small quantity rates Public Affairs pamphlets cost approximately ten cents each. It is suggested that chaplains write to the Public Affairs Committee for complete list of titles and order form.

The National Sermon Service, East 35th Street, New York 16, New York, is a nation-wide service organized by Dr. Russell G. Sheppard, Director, about six years ago. It is strictly a non-profit service program which will provide you at regular intervals with copies of sermons from many of the leading ministers. Your name will be placed upon the mailing list upon request. Additional copies of any sermon will also be sent upon request.

Bound volumes of THE CHAPLAIN containing 12 issues—January, 1946 through December, 1946—are available at \$2.75 per copy. Send check or money order to: General Commission on Army and Navy Chaplaincy, 1137 Woodward Bldg., Wash. 5, D. C.



(Continued from page 40)

breathes not only understanding, sincere appreciation for the contribution the Negro has made to American religion. Consider this one quotation: "Nothing which I have ever read moves me and reassures me as Paul Robeson's rendering of I've Got a Feeling, 'I'm goin' to cross over to the other side of the camp ground.'"

The author's treatment of Roman Catholicism is done exceedingly well. Here again is valuable information from any thoughtful person.

The book concludes with the chapter on Church Union and what it means in the mind of the average American. Dean Sperry has made a real contribution by writing this book and it is one which has a place in every minister's library.

—SETH R. BROOKS, D.D., Minister, Universalist National Memorial Church, Washington, D. C.

THE INTERNATIONAL SCENE:

Commendation of the work of the United States delegation and the General Assembly of the United Nations expressed by the Executive Committee of the Federal Council of Churches in the achievement of measures or resolutions for the safeguarding of freedom of conscience, religious teaching, and worship; a constitution for the proposed International Refugee Organization; the development and codification of international law; legislation necessary for the prevention and punishment of the crime of genocide; and for the safeguarding of human rights and fundamental freedoms.

Official visitations on the patriarchates of the Eastern Orthodox Church were made by a delegation from the World Council of Churches, accompanied by the lay theologian of the Greek Church, Professor Emilcar Alivasatos of Athens University. Greek Orthodox leaders in Athens, Istanbul, Antioch, Alexandria, and Cyprus were visited.

Intercession for the admission to America of 48 Estonian refugees has been successfully made by the National Lutheran Council and other Christian agencies. This focussed attention upon 12,000,000 more homeless in Europe, and Lutheran World Action is making an urgent appeal for the relief of desperate physical want. Large quantities of food, clothing,

and vitamins have already been sent, the need is not nearly filled, and a minimum of \$10,000,000 is asked.

A fund-raising campaign for the restoration of Canterbury Cathedral and library is in process and may include all English speaking countries. Dr. Hewlett Johnson, dean of the cathedral, would also like to have religious drama in the tradition of the Canterbury festivals developed, as well as Passion Plays such as are given at Oberammergau.

A training center for the study and discussion of Christianity for German young people has been established near Hamburg. The center has produced surprisingly good results.



(Above) The Rev. Francis House (left) confers with the Rev. Alexander Johnson, chairman of the World Conference of Christian Youth. The conference is to be held in Oslo, Norway, from July 22 to 31. The Rev. Francis House is chairman of the new youth department of the World Council of Churches, and is a clergyman of the Church of England. (RNS photo.)

NATIONAL:

At a recent meeting of the American Legion National Defense Committee it was urged that universal military training supplant selective service immediately. Other recommendations were made after consultation with authorities of national standing in military and security fields.

Something new in industrial relations has been added by the Bristol Manufacturing Company, makers of shoes in Providence, R. I. The Rev. Dale C. Dutton, formerly pastor of the Central Baptist Church there, has become Vice President of Christian Relations at the company. His responsibilities give him a great deal of leeway; they are to "do good," on "instructions from God," and he may spend as much as \$100,000 a year in doing it.

California is a most popular state for veterans, either of World War II or earlier wars. Some of them learned to like it while they were in camp, and came to California to live after their discharge from service. At any rate, there are over a million of them there now, according to a statement made at a recent meeting of the executive committee of the State Department of Disabled American Veterans.

PEOPLE:

The Philadelphian who has done the most to foster good will among all faiths during the past year is Dr. Daniel A. Poling, according to B'nai B'rith, which has awarded him the annual Inter-Faith Award.

An honorary degree of Doctor of Laws was conferred on President Truman by Baylor University on

March 6, at which time President Truman spoke on the way back from his trip to Mexico.

"In recognition of a life-time dedicated service to inter-faith accord," the honorary degree of Doctor of Hebrew Letters has been conferred on the Rev. Dr. James William Parkes, of the Anglican church, and the Jewish Institute of Religion in New York. Dr. Parkes is a scholar of international repute on the subject of Jewish history.

FOR MERITORIOUS SERVICE:

Chaplain (Colonel) Hamilton Kellogg has been awarded the Bronze Star Medal "for meritorious service in connection with military operations against the enemy . . . in Belgium and Germany."

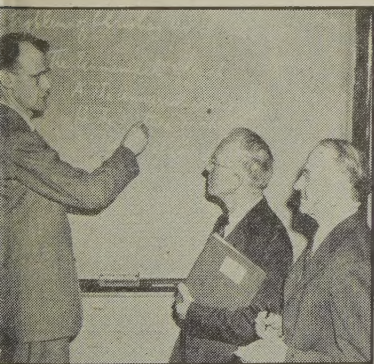
The Legion of Merit has been awarded to Lieutenant Paul J. Richmond, ChC, USNR, "for exceptional meritorious conduct in the performance of outstanding services" during two engagements in the Pacific. The citation reads in part that "he repeatedly ignored intense machine gun rifle and mortar fire so that he might comfort the wounded and administer last rites to the dying in the front lines . . . his willingness to proceed to any point, however dangerous where his presence was needed was a constant inspiration to the men."

Colonel Edward J. Kroenke, ChC, USA, has been awarded the Bronze Star Medal "for the performance of meritorious services in connection with military operations against the enemy in the South Pacific Area."

The Bronze Star Medal has been awarded to Lieutenant Commander Merritt F. Williams, ChC, USN, by Admiral Nimitz "for meritorious service while serving on the U. S. S. *Spang* during the Solomons Campaign. His efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service."

EDUCATION:

Increasing popularity during the past four years of weekday religious instruction for pupils either in the schools or in their respective churches during school hours is demonstrated by the more than double the enrollment of pupils and the number of communities offering the instruction since 1933, according to Dr. Erwin L. Shaver of the International Council of Religious Education.



Joshua Peavy (center) and Reuel W. Beach (right), study a blackboard problem posed to them by Dean Walter G. Muelder of Boston University School of Theology. Star pupils of the June graduating class, the two students prove the adage, "you're never old to learn." Mr. Peavy, now 68, is a retired schoolteacher who began teaching at 14. Mr. Beach, 62, is president of a Cambridge, Mass., printing firm who was ordained to the Congregational ministry in 1914 and replaced pastors during the war before he joined the Chaplains Corps. (RNS photo.)

A record-breaking enrollment in Boston University for the fall term included students from forty-seven of the United States, Canada, and four other continents. European countries represented are Switzerland, France, Belgium, Greece, Denmark, and Sweden.

A system for the testing of prospective ministers as to intelligence, personality adjustment, vocational interest, and achievement is planned by the Methodist Church for development at DePauw University. When the system becomes available, it may be used by other universities and colleges.

Seven motion pictures are to be produced this year by the Protestant Film Commission for distribution to schools, clubs, churches, and community groups. These will cover such subjects as the stimulation of church-goers to aggressive Christian life, the harmful effects of racial prejudices on individuals harboring such intolerance, moral values in family life, and Christian work in China.

A "Handbook of Industrial and Labor Relations Terminology" is being developed by the Reverend John C. Friedl, S.J., at the Institute of Social Order at Rockhurst College, in an effort to "teach labor and management to talk the same language." This project stems from his interest years ago, while he was principal of a Jesuit high school, in the marked ability in manual work demonstrated by one-third of the students.

A conference for college students from the Middle Atlantic States was held at Union Theological Seminary for the study of opportunities af-

forded by the Christian ministry as a career. Under the sponsorship of the Seminary and the Commission on the Ministry of the Federal Council of Churches, the conference featured such prominent clergymen and laymen as John Foster Dulles, Henry R. Luce, Dr. Harry Emerson Fosdick, Dr. Henry P. Van Dusen, Dr. Samuel McCrea Cavert, and Dr. Georga A. Buttrick.

RACE RELATIONS:

The eradication of racial segregation in churches and communities must be attempted, according to officials of the Federal Council of Churches who issued a statement in connection with the nationwide observance of Brotherhood Month and the twenty-fifth anniversary of Race

Relations Sunday on February 9. The message stated that unless we find solution to the problems of racial justice in the United States, it will be a fatal handicap to our efforts to secure a world order of justice and peace.

A bill to outlaw any organization advocating religious or racial prejudice and to define "conspiracy to hate" in the statutes has been introduced in the California Legislature by Assemblyman Augustus F. Hawkins.

A commission to study problems of race relations in the Protestant Episcopal Church was formed at the ninety-eighth annual meeting of the council of the Episcopal diocese of Texas.



Rabbi Benjamin H. Tumin of the Congregation Beth-el welcomes the Rev. John P. Ball, Negro pastor of Grace Baptist Church, Norwalk, Conn. The Jewish congregation plays host to members of Mr. Ball's church in services at the Norwalk Jewish Center. (RN photo.)

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian America	Gen. Conference of	General Baptist
Assemblies of God		Latter Day Saints
Associate Reformed Presbyterian		Methodist
Baptist, National Conv. U. S. A., Inc.		Methodist, African M.E.
Baptist, National Conv. of Amer.		Methodist, African M. E. Zion
Baptist, Northern		Methodist Colored
Baptist, Seventh Day		Mennonite
Baptist, Southern		Moravian
Baptist, United Amer. Free Will		North Amer. Baptist Gen. Conf.
Christian Reformed		Pilgrim Holiness
Christian Science		Presbyterian Cumberland
Christian and Missionary Alliance		Presbyterian, United
Church of God		Presbyterian, U.S.
Church of the Nazarene		Presbyterian, U.S.A.
Churches of God in N. A.		Primitive Methodist
Congregational Christian		Protestant Episcopal
Disciples of Christ		Reformed in America
Evangelical Free Church of Amer.		Salvation Army
Evangelical and Reformed		Seventh Day Adventist
Evangelical Congregational		Swedish Baptist
Evangelical Mission Covenant		Unitarian
Evangelical United Brethren		United Brethren O.C.
Free Methodist		Universalist
Friends (Quakers)		Wesleyan Methodist

